THE LOOKING-GLASSE of SCHISME:

Wherein by a briefe and true Narration of the execrable Murders, done by *Enoch ap Evan*, a downe-right *Non-conformist, on the bodies of his Mother and Brother, with the cause moving him thereunto:*

The disobedience of that *Sect*, against *Royall Majesty, and the Lawes of our* CHURCH *is plainly set forth.*

The second Edition enlarged and Corrected: Together with an Answer to cer aine Criminations against this *Historie.*

By PETER STUDLEY, *Master of Arts,* and Minister of GODS WORD, in SHREWSBURY.

PRO. 30. 12. *There is a Generation, that are pure in their owne eyes, and yet is not washed from their filthinesse.*

LONDON,
Printed by R. B. for THOMAS ALCHORNE, and are to be sold at the signe of the greene Dragon in *Pauls* Church-yard. 1635.

Bridgewater

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LONDON,
Printed by [illegible] ARCHORNE, [illegible]
[illegible]

TO THE CHRISTIAN READER.

THE occasion of this Relation touching the Barbarous and unhumane crueltie of Enoch ap Evan, ariseth not from any inclination in my owne disposition, to be pragmaticall and busie in matters of writing; but from the serious apprehension of disloyaltie, which some eminent persons in our State have made, touching the contempt of our Lawes, testified by the stealing away of his putrified corpes; who by sentence of righteous and prudent Iudgement, was

deemed to hang forth in the aire to the open view of all men for exemplary punishment of his bloudie facts: Till the consumption *of his flesh, his nerves, and ligaments, had dissolved the composition and structure of his bones, parted them asunder, made them fall to the earth, and by* Vltimate Resolution *returne* ad materiam primam, *their* first matter whereof they were framed. *And moreover, the false and dishonest reports touching this Malefactour, scattered abroad by many, whose profession of religious puritie, should have yeelded better fruits, have pressed me on to this suddennesse of writing.*

And for the matter it selfe here deliver'd, I do assure thee in the word of a

Minister

Minister, thou hast a relation of such substantiall Truth, as I will maintaine against any person living upon the face of the earth. I have not delivered one word in this ensuing Treatise, which may justly offend any good Christian or honest minded man: and therefore, if any shall be displeased towards me, it is from an offence taken by himselfe, not given by me: for GOD the searcher of my heart is my witnesse, together with the integrity of mine owne conscience, that I have proposed to my selfe herein, as the object and levell of all my aimes, The glory of his most sacred Name, the Honour of our King in the vindication of his innocent Lawes, and the desire of our Churches tranquillity and peace,

now

now torne into pieces by wilfull Schisme, Proud Faction, and peremptory Disobedience to Prudent and Peaceable government. *I deliver onely in this Tract, my owne observations in matters of fact, and the dangers I conceive which may accrew to our Church and State, unlesse some wholesome and speedy course of wise and religious policie shall bee maturely applied for the cure, or correction of such insolent persons, as trouble the peace of our* Sion. *And for the event hereof, I refer it, as becomes me in duty, to the Royall wisedome of sacred Majesty in our King, and the vigilant care of those prudent Governours, to whose godly over-sight these matters are committed*, Ne quid Ecclesiæ

Detri-

Detrimenti capiat, That our Church ſustain no eclipſe of her glory, but gra-ciouſly diſplay the beames of peace and ſplendour. For obloquie and traduce-ment, wherein I know before-hand I ſhall have a large ſhare from the ma-ligne diſpoſition of Schiſmaticall per-ſons: let mee anticipate and prevent them, by telling them, that as Angrie Curs will barke and ſnarle at peace-ble paſſengers, ſo men of factious diſ-poſition, will ſpeak evill, when they are not thereto provoked. And for my own part I am reſolved, that the tongue of a Puritan is no Slander, ſince it ſpares no rankes or degrees of men, who run not with them in their exorbitant and delinquent courſes of pride and vani-tie. I wiſh to all thoſe men, on whom

this

this smal Treatise may seem to reflect as much good in all the parts of good-nesse, as they themselves with mo[re] perverted judgments, and worse com-posed affections, doe wish unto them-selves. And so GOD *blesse them, bending them to peace and unity: And multiply on this Church and King-dome His Favours and Graces.*

Shrewsbury, this fourth of November.

Thine in the LORD,

PETER STUDLEY

labent Artificium, quo prius persuadent quàm doceant: veritas autem docendo suadet, non suadendo docet. *Tertul. adversus Valentinian. lib.* 1.

Recensui hunc tractatum cui titulus est, The Looking *&c. unà cum quarundam criminationum dispunctione, in quibus nihil reperio sanæ doctrinæ aut bonis moribus contrarium.*

THOMAS WEEKES, R. P. Episcopo Lond. *Cap. domest.*

THE Looking-Glasse OF SCHISME.

IT is a Prophecy of *Gods* Spirit [a] that in the last dayes *Perillous times shall come: for men shall be lovers of themselves, Covetous, Boasters, Proud, Blasphemers, disobedient to Parents, Vnthankfull, unholy, without naturall affection; Truce breakers, &c.* And our Lord and Saviour *Iesus Christ*,

[a] 2 Tim. 3. 1, 2.

Christ, that Oracle of wisdome, and divine wisedome it selfe hath foretold us: [b] *That because iniquity shall abound, the love of many shall wax cold.* To wit, cold in Piety towards *God*, gracious obedience towards our Superiours, and in office of Humanity, Charity, and mercy towards all other persons. For this Inundation and overflowing streame of Iniquity being the desperate effects of Sathans illusions slily insinuated into mens understandings to poyson their Iudgments with Soule confounding errors: and of his strong suggestions darted into their wills to irritate their Native malice, and to excite them to furious attempts: we cannot expect any better event in the lives and actions of wicked men

[b] Matt. 24. 12.

The desperate effects of Sathans illusions.

men, left by the wrath of God under the power of their owne corruption and Satans rage; then, that by infidelity, Impiety, Atheisme, Apostasy, and all other wickednesse, they should revolt finally from *God*, and give heede, as the Apostle sayes, *To seducing spirits and doctrines of Divells.* For as Satan himselfe by pride and infidelity, fell from that Angelicall perfection of his created nature, and is become of an Angell of light, a spirit of darkenesse: So, by stirring up in the hearts of unmortified persons, a spirituall pride in an high conceipt of their gifts, the assurance of their election, their illumination, consolation, and the imaginary sense of their adoption; he so transports them beyond the

c 1 Tim. 4. 1.

bounds of Christian humility, that they utterly reject that rule of the Apostle, [d] φρονεῖν εἰς τὸ σωφρονεῖν, to be wise unto sobriety: And in a strong conceit of their owne spirituall understanding, by the immediate presence of *Gods* Spirit which they conceit to be in them, they take upon them to gloſſe and expound the sacred Scriptures agreeable to their owne deluded fancies. Which attempt of theirs transcending their understandings, and no way sorting with their vocation of life being lay and secular persons, must needs produce both heresies in judgment, and Schismaticall divisions in practice in the visible Church of the Gospell. For as the wisedome of *God* in the old Testament prescribed the rule

[d] Rom. 12. 3.

of His will unto His people for their direction, saying, [c] *The Priest lips should keepe knowledge, and they should seeke the Law at his mouth, for he is the Messenger of the Lord of Hoasts:* So hath the divine and constant wisedome of the same our *God*, declared the canon of His will in the New Testament to continue in the *Church* to the dissolution of this World. [f] *Christ gave some to be Prophets, some Apostles, and some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints, for the worke of the ministery, for the edifying of the body of Christ; till wee all come in the unity of the faith and the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.* Now these

[c] Mal 2.7.

[f] Eph 4. 11. 12.

holy Acts and Ordinations of *Gods* wisedome and love unto His people, are the constant rules of direction and order, to be observed and obeyed by all His faithfull children, whiles here they remaine in their militant condition.

2 And though secular persons are both warranted and directed by our Lord and Saviour for their preservation in faith and obedience, [g] *To beware of false prophets which come unto them in sheepes cloathing, but inwardly, they are ravening wolves.* And are also commanded in the practice of holy and gracious vigilancy over their owne soules, [h] *To try the spirits of men whether they be of God or no*: yet this warrant, direction, command, are not so vast and universall,

g Mat. 7. 15.

h 1 Ioh. 4. 1.

versall, but that they are limitted and confined within their owne proper bounds: Not giving liberty unto [i] *Vnlearned and unstable persons to wrest the sacred Scriptures to their owne destruction*: Not to judge and censure their Teacher, either in his doctrine or spirit; if his upright and sound judgement accord not with their light and seduced fancies, or his Method of preaching arride not their vaine and selfe-pleasing Humour: And further, if any branch of doctrine shall bee publikely delivered by any Minister of the *Gospell*, not exactly consonant with the Canon of the Scriptures, the analogy of the Christian faith, and the orthodox doctrine and judgment of the Ancient and Moderne

[i] 2 Pet. 3. 16.

Church: Lay persons are not presently to presume of themselves, that they are so qualified with Iudgment, or armed with power, as to reprove their pastours; because as the Apostle hath told us, [k] *The spirits of the Prophets are subject unto the Prophets.* All that any Lay-person can or ought to doe in matter of his owne private judgement, is no more but to submit himselfe to the rule of the Holy Ghost, [l] Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, Try all things, and hold that which is good. And to this tryall and retaining of found doctrines, they are for action and practice of life to add that of another Apostle, [m] *By building up themselves in their most holy faith, and praying in the Holy Ghost, keepe themselves in*

k 1 Cor. 14. 32.

l 1 Thes. 5. 22.

m Iude 20

the

the love of God, looking for the mercies of our Lord Iesus Christ unto eternall life. They may indeed, if erroneous doctrines be taught in publike congregations, dangerous to the soules of *Gods* people; give notice thereof by way of information, to their and our *Superiours and Bishops*: who for the maturity of their judgment, the gravity of their persons, and the weight of their authority; are able to rebuke, reprove, exhort, convince of errour any unsound doctrine repugnant to the sacred Scriptures. And when by weight of Argument, and pregnant conviction of errour, any doctrine taught shall deservedly be reproved; if the teacher thereof shall obstinately persist in his errour, and refuse to be refor-

med by the wisedome and authority of his Governour; the sentence of suspension, excommunication, or deprivation is justly to proceed against him.

3 This course of Ecclesiasticall discipline, being for substance Sacred, for antiquity Venerable, and for forme and processe therein so exact, that mans wit cannot reprove it; they that prefer their owne private spirits and opinions before this prudent judgment and practice of the *Church*, as fantastick separatists do, plainely discover themselves to have their part in that description, which by the spirit of prophecy is given of all such.

2 Pet. 2. 10. n *Presumptuous they are, selfe-willed, they are not afraid to speake evill of Dignities.*

With this kinde of high and over-

overweening spirits, our English *Church* hath of late yeares been much pestered and disquieted: so that many godly Ministers of rich talents, worthy endowments, and able gifts, have not received that sweet comfort to their soules, which from the profitable and painfull execution of so sacred a calling, is by command of *Gods* Spirit due unto them. For the Apostle hath strictly charged all Christians, *To obey them that have the rule over them, and to submit themselves unto them; for they watch for your soules, as they that must give an account, that they may doe it with joy, and not with griefe, for that is unprofitable for you.* Yet notwithstanding the weight of this charge, such is the insolent pride and contumacy of spirit in Heb. 13. 18.

in this kinde of men, ſtrongly conceited of the ſpirituall favour of *God* unchangeably ſetled on their particular perſons: that unleſſe both the *obſervance*, and which is more, the *obſequiouſneſſe* of the Miniſter both in doctrine and practice, be accommodated to give them content, and flatter their fancies; they will maligne his perſon, traduce his name, and ſcorne and vilifie him with all baſeneſſe of contempt: yea, although his life bee moſt conſcionably led in the feare of *God*, and his outward converſments wth men adorned and made gracefull, with all Humanity, Humility, and Integrity.

4 In the ranke and number of theſe bold and buſie Scripturiſts, wee are to range one

ENOCH

ENOCH *ap* EVAN, a fellow of very meane quality and small understanding, as able onely to reade English and no more; yet of high thoughts touching his owne personall worth in spirituall abilities. For so cunningly and yet powerfully had Satan insinuated himselfe by spirituall illusions into his understanding, for opinion, and into his heart, for affection and inclination to his owne dull and extravagant conceits: that hee became presumptuously bold to dislike not only the Gestures and rites prescribed by the Governours of our Church, for conservation of uniformitie, peace, and unitie among *God's* people, and ratified by Regall and Legall Authoritie: But hee proceeded so far, as to reprove

the

the forme of words used by the Minister in the delivery of the sacred Communion into the hands of GOD's people: For whereas the wisdome of our Church prescribes the forme of words thus, *The Bodie of our* LORD IESUS CHRIST *which was given for thee, preserve thy body and soule unto everlasting life*: The pride and ignorance of this fellow not able to conceive the strength and significancie of these words; would have them to be new moulded, corrected, and framed thus. *The Body of our* LORD IESUS CHRIST *which was given for thee, build thee up in thy bodie and in thy soule unto everlasting life.* These formes of words though they seeme to differ in the letter and sound, yet they fully

fully accord in sense and signification; for where the body and bloud of our *Saviour Christ*, are truely and spiritually received by faith into the soule of any Christian man; they preserve that soule in spirituall soundnesse, by building him up unto everlasting life; yet these verball differences in the pronunciation, not signification of the words, wrought such effects in the heart of this seduced man, that he strongly conceited in his vaine thoughts, and could never be reformed and rectified by advice; that the gesture of kneeling in the act of receiving, was a *Posture of body* not onely idolatrous, but absolutely rendred us incapable of that spirituall Nourishment, which from the sacred *Body and Bloud* of our

Lord,

Lord, did diffuse and streame it selfe into all the faculties of our soules, and all the parts of our bodies. For in the site or gesture of kneeling, said this ENOCH, the legs are cast behind the rest of the body, and receive not that influence of Nourishment spirituall, at least in proportion and measure of attraction, as the rest of the body doth. This is a conceit so sublimate, fine, and subtile, that it rightly fals under those elegant expressions which *Gods Spirit* hath made touching that Grand Impostor the Divel, for his wiles and sleights are termed p πονηρίαι, subtile devices to entangle mens thoughts: And q τὰ βάθη, depthes or profundities. For these conceits are so subtill, deep, and profound, that *Hales*, *Aquinas*, or *Scotus*, could never

p 2 Cor. 2. 11.

q Revel. 2. 24.

never in their curious and deepe speculations, rise to the height, or fathom the bottom of them. And yet for all the subtiltie of these fine spun thoughts, which are the very quintessence and spirit of Satans inventions insinuated into this mans soule: They are opposite and repugnant to the grounds of humane reason, and the wise Principles of naturall Philosophie, for the posture of kneeling doth not so contract the body, as to impeach the passages of naturall Nourishment; nor so extenuate the vigour, and active quality of the spirits, arteries, and veines; as either to represse, or not permit, the vitall Nourishment transmitted from the stomacke, to disperse and communicate it selfe to all the parts of our bodies.

dies. The gestures which this vaine, light, and seduced man conceited to himselfe as most convenient in that sacred act of *God*'s worship; were either standing and bowing, or sitting and bowing of the body. For the gesture of standing hee alleages (full wisely I warrant you) the words of our *Lord* and *Saviour* *Iesus Christ*, [r] *Behold, I stand at the doore and knocke: if any man heare my voice and open the doore, I will come in unto him, and sup with him, and he with mee.* For the gesture of sitting, he had no Scripture at all to alleage, nor any other warrant or argument, but the apprehension of his owne dull and depraved imagination. In these strange opinions of his, we may behold the powerfull [s] *Working of Satan with*

r Rev. 3. 20.

s 2 Thes. 2.10.

with al deceiveablenesse of unrighteousnesse. For the postures of standing, of sitting, of kneeling, being all naturall and bodily actions; without the addition of bowing, which is a mentall and spirituall action, and hath relation to some other nature, either in the Creator, or in the creatures to whom it is directed; are in themselves, as they are actions bodily and naturall, neither good, nor evill at all: And doe onely partake of goodnesse, or illnesse, as the motion of bowing with intention of Adoration is added unto them. And yet this Dolt not versed in the Principles of Catechisme touching worship given to creatures by bowing of the body: would presume to talke, to censure, and peremptorily to judge of things

hee

he understood not, and there
resist his wife, learned, and re
gious Superiours. *But Pride a*
Ignorance are these mens cogn
sance.

5 Now touching this *Enoc*
that I may give you the tr
and just measure of him, for pe
son and quality. Know, goo
Reader, that he was the son
one EDWARD *ap* EVAN,
countrey Farmer of the Pari
of *Clunne*, in the County of *S*
lop, and Dioceſſe of *Hereford*;
man, who by a long course o
industrious painfulnesse in th
execution of his vocation, an
frugality of disposition in th
government of his family, an
management of his affaires, ha
acquired unto himselfe a com
petent estate of livelihood, fo
his owne support, and the pre
ferment

erment of his children: so that ee passed in the reputation of ll his neighbourhood among he number of rich men; li- ing in peaceable manner in the ourse of his life, and good esti- nation among men of his rank. This EDWARD, as hee told he himselfe, had two sons, and ive daughters. His two sons, *Enoch* aged 34. and *Iohn* aged 1. he detained in his owne fa- nily with himselfe, and educa- ed them in the practice of Hus- andrie, to execute his affaires, nd to bee a comfort and sup- ort unto him in his elder years. *Iohn* the younger brother, was of person tall, strong, and pro- per; of quality affable and sweet natur'd, of countenance, come- ly; most dutifully obedient to his Parents, careful of their wel-

fare

fare and thriving, and neve
knowne in one and thirty years
to have given any froward
ſtubborne, or undutifull repl
in words to his father or mo
ther: though his father was
condition auſtere, and held a ſe
vere hand of government an
command over him. *Enoch* wa
a fellow of a middle ſtature, o
complexion ſwarthy, under th
predominance of the humor
melancholy; of Countenanc
nothing alluring, and lovely, bu
ſowre and dejected.

6 In this family of *Edwar*
ap Evan, ſome ſenſe of religio
joyned with the domeſtick wor
ſhip of GOD, had for ſome
yeares made entrance, and re
ceived entertainment. For they
had (as *Enoch* told me) prayer
twice every day; nor ſuch a
were

were conceived in their owne hearts, by the private motions of the Spirit, (the raigning practice of this age) but more commendable and regular; being orderly read out of the Service-booke of our English Church by *Enoch* one day, by *Iohn* another, in a constant course of well-ordered discipline; at which all persons in the family were required to be present. This taste of religion stirred up in *Enoch* a desire of further proficiencie in the knowledge of GOD's will; so that he bought him a Bible, which hee seldome omitted to carry about with him in his pocket: in so much that at the plough in the field, and in the barne when hee threshed his fathers corne, he borrowed some time from his present imploy-

ments,

ments, to cast his eye on this sacred Booke; so sharpe and insatiable was his thirstie desire of holy reading. This practice of his grew in short time to a great forwardnesse in the profession of Pietie to the eye of the world: and an itching desire to bee accounted more zealous than his neighbours, so cunningly wrought it selfe into his affections, that his practice therein contained not it selfe within the sober limits of prudent moderation. For he was not contented to stint and confine his solemne and publike worship of *God* to the *Lord*'s day, commonly called *Sunday*: which together with those few other Holy-dayes appointed by the wisedome of our *Church*, might have satisfied a wiseman and

ἡμέρᾳ κυριακῇ. Rev. 1. 10.

found

found Christian: but he busily harkened after weeke-day Lectures, and would oftentimes ride three or foure miles to heare Sermons, the ordinary practice of this formall age. Having continued this course by the space of two yeares; he began to distaste some ordinances of our Churches constitution for the peaceable and uniforme regiment of *Gods* people; he disliked the superiority and government by Bishops, the gesture of kneeling in the sacred Communion, the signe of the Crosse in Baptisme, and such like. As if the soule of some late departed Puritane, had by Transmigration entred into him, expelled his own proper soule, and taken possession of him.

7 Whence he sucked these

Schismaticall conceits, which from the pure Breasts of the sacred Scriptures, he could not possibly doe; They yielding onely the sweet milke of peace and unity, not the tart Vineger of *Schisme* and offences. He would never on any remonstrance, perswasion, or pregnant conviction of his errors & folly, be drawne to confesse. For though I pressed him often and seriously therein, and left him destitute of all reply or colour thereof; yet in the impudency of his spirit, and bold resolution of a stubborne minde, could never draw other answer from him, but that by his reading the holy Scriptures he had apprehended these opinions, his reading being inlightned, and sanctified unto him by the spi-

of God. When I told him that all true illuminations of *Gods* Spirit in the hearts of his children, did ever hold an exact consonancy with the letter of the Scriptures, and never varied from them, according to the words of our *Lord*, ſ *When the Comforter, the Holy Ghoſt, whom the Father will ſend in my Name, is come, Hee ſhall teach you all things, and bring to your remembrance whatſoever I have ſaid unto you.* And againe, *Search the Scriptures, for in them ye think ye have eternall life, and they are they which teſtifie of me.* And further, *To the Law and to the Teſtimonies, if they ſpeake not according to this Word, it is becauſe there is no light in them.* When I preſſed thoſe Scriptures unto him, which plainely demon-

ſ Ioh. 14. 26.

Ioh. 5. 39.

Eſa. 8. 20.

strate, that the teaching of Gods Word, and of his Spirit, are one and the same in the substance and nature: And when I required him to produce some place of sacred Writ, wherein he grounded his extravagant conceits: He answered me, that his judgment and mine might haply differ, because the true Spirit, and the measure thereof, were not given by GOD to all alike; but in speciall manner, measure and degree, both for the grace of Illumination and sanctification to GOD's peculiar ones. And for the proofe hereof, he aimed at certaine words of our *Lord*, which he could not remember, till I perceiving his scope, furnished him with the
1 Mat. 13. 11. place, and that was, *It is given to you to know the mysteries of the kingdom*

kingdome of heaven, but to them it is not given: for whosoever hath, to him shall be given, and he shall have more abundantly, &c. And from these words of our *Saviour Iesus Christ*, he had raised to himselfe, a very strong and pleasing imagination, that he himselfe in speciall was a person elected of God, inspired with His Spirit, and continually guided and directed by the same Spirit. And this conceit he so hugged and cherished in himselfe, that many times when any Preacher uttered any point of doctrine, which arrided unto him and relished his pallat; hee would seeme to those who were neere unto him in the Church, to be even rapt up into admiration, and transported with spirituall delight: And on the contrary,

if

if any thing was delivered, wh
hit not point-blanke with his
royish fancy of inconformity, he
would visibly discover by his
stamping on the ground, by his
inward fretting, and the con-
tracting of his forehead, the im-
patience and rage of his fanta-
sticke spirit.

8. These things being per-
ceived in him by his Mother,
who (according to those reports
I have heard of her) was a dil
creet woman, of very good un
derstanding, and of a stout spi
rit; she tooke occasion gently to
reprove these things in him, and
told him many times in very
loving manner, *That the end of
these things would be nought!* Vn-
to this dislike of his Mother
John his younger brother ad
joyned his endeavour to re-
claime

claime *Enoch* from his wilde and irregular opinions, and peaceably told him, That *hee saw no men so good, honest, and faire conditioned, as they who were peaceable in Religion, and free from selfe-conceited opinions*. Which words of *Iohn*, as the event declared, shortly after cost him the losse of his head; for though this perswasion was no more but a sweet remonstrance of brotherly affection, and ought in charity and conscience so to have beene taken: yet it so irritated the secret rage of the spirit of *Enoch*, that he inwardly boyled with rancorous malice both against his mother and his brother: and for no other cause contrived the death of his brother *Iohn*, but *because he would not entertaine his opinions*, and comply with him

in his Schismaticall courses. From this time of conference & parly, as *Enoch* himselfe told me, he so distasted his brothers resolution in religion, that he resolved in his desperate and wicked heart to doe him a mischiefe; onely his purpose being yet but new, had not attained to full growth and maturity.

9 Now know here, friendly Reader, that this *Enoch* and *Iohn* had continued bed-fellows together in their fathers house, from their infant yeares, and weaning from the brests of their mother, to the one and thirtieth yeare of age of the younger of them. And during all this time, as *Enoch* assured me, and engaged his truth and salvation upon it, there had never fallen out any verball quarrell or dissention betweene them:

them: no, not so much as the terme (*Thou*) had ever passed in anger from the one to the other. And being both of them arrived to yeares of judgement and experience, able to manage affaires of life for their owne profitable thriving; they were so well perswaded mutually between themselves of the integrity and soundnesse of love in both their hearts each unto other; and also of an upright and faithfull disposition of minde, free from guile in their temporall affaires: that they became Co-partners in occupying of ground in their neighbourhood: and also in stocks, of cattell and sheep: yea, their very money which oftentimes breeds jars between brothers themselves, they kept in one chest together, each having a

key to himselfe, and they never differed in one penny of account.

10 Yet observe, I pray, in the middest of this sweet harmony of brotherly accord, the truth of the words of our Lord and Saviour, [u] *Thinke not that I am come to send Peace on earth; I came not to send Peace, but a sword: for I am come to set a man at variance against his Father, and the Daughter against her Mother, and the Daughter in Law against her Mother in Law, and a mans foes shall bee they of his owne household.* For *Enoch* now puffed up with an high conceit of his spirituall estate, his inspirations from God, and his unchangeable assurance of his owne stablishment in the favour of God, imagined himselfe

u Mat. 10. 34,35.

selfe warranted by these words of our Lord, not onely to hate, but to persecute to bloud and death, whosoever should oppose, contradict, or refuse to concurre with him in not admitting his inspirations. These illusions of Satan anciently entertained by the *Manichees*, *Messalians*, and of later times by the *Anabaptists*, so blinded the eyes of his understanding, and perverted the quality of his will, that he judged himselfe called of God to vindicate the cause of God, and by effusion of his owne brothers bloud, as he reported to me, *To draw the children of light out of darknesse, and to declare his owne zeale to the word of God.*

¶ 1 A controversie therefore happening (undoubtedly the worke of Sathan) in the house

of

of *Edward ap Evan*, upon Sunday the thirtieth day of *June* last past, 1633. betweene *Ioan* the mother, and *Enoch* her sonne, whereat *Iohn* was present, touching the most convenient gesture in the act of receiving the sacred Communion, stirred up by *Enoch*, (as that sect is alwayes prating of such matters.) *Ioan* the mother, and *Iohn* her sonne, according to their unlearned and plaine manner, pleaded for our Church gesture of kneeling in that holy act: *Enoch* a fellow of hasty, furious, and proud spirit, defended stoutly, according to his blunt and rude fashion, that to sit and bow the body was the most *Convenient posture*. The opposition in opinions grew so sharpe betweene them, that *Ioan* told her sonne *Enoch* that hee

was

was a very sorry fellow, and desired of the LORD to *Instruct and amend him*. *Iohn* also very mildly, as his manner was, signified his dislike of *Enoch's* opinion, and made known his owne resolution to remaine constant in his obedience to the King and his Lawes. This purpose of *Iohn* concurring with his former dislike of *Enoch's* courses, added new flames unto his wrath and malice formerly conceived, and now growne inveterate; that from that very instant of time he waited an opportunity to execute his secret & maligne rage against him. Yet he grew not to a full resolution to murder *Iohn*, till the Friday morning after this unfortunate conference betweene them. And that fell out after this manner,

as

as *Enoch* particularly related unto me. On Thursday the fourth day of Iuly, *Enoch* having beene at Knighton faire or market, a Towne three miles from the place of his dwelling; met there with a Maide of his acquaintance, whom he purposed to have marryed, if the sequell of this bloudy Tragedy had not unfortunately prevented him: And after salutations, and drinking together, and departure for that time, *Enoch* was very jocund and merry upon a promise the mayd had made unto him to meete him that night at an Alehouse within a mile of his dwelling, there to be merry and to proceed on further tearmes for the hastning of their mariage. Whereupon ENOCH being wonderfully pleased with this renewed acquaintance betweene

him

him and his hoped for wife, returnes home full of contentment in his heart and countenance: In so much that he reported, he was not so affected with pleasing joy of many yeares before. Having thus prepared his love matters, and being returned home; his brother *Iohn*, who was bedfellow with him a part of that night, perceived an extraordinary affection of heart to possesse him: for whether the joyfull remembrance of his promised meeting this Maide; or the new springing of love passions in his heart; or any thoughts of Barbarous and bloudy cruelty came into his soule concerning his former resolutions of murdering *Iohn*; it so fell out that *Enoch* could take no rest by sleepe, from ten of the clocke to one; but tossed and tumbled

tumbled himselfe from side to side. This trouble of the spirit of *Enoch*, *Iohn* very well perceived, and lay awake of purpose expecting and waiting the issue of it. About one of the clocke, *Enoch* supposing *Iohn* to have beene asleepe, secretly slipt out of bed, and began to attyre himselfe; which *Iohn* heedfully observing, called unto him and said, Brother, if you purpose to go any whither, if you please I will beare you company. *Enoch* accepted thankfully this offer of *Iohn*, and imparted his purpose unto him of meeting the Mayd. *Iohn* presently arose, and forward they goe both to the house appointed for the meeting of the Maide: and when they had knocked at the window of the house, and asked if such a party was lodged there,

answer.

nſwer was returned by the Ma-
ſter of the houſe, that no ſtranger
man or woman lodged there that
night. This newes ſtrooke *Enoch*
at the heart with deepe diſcontent
at the maydes unfaithfulneſſe in
the breach of her promiſe: And
as they returned home *Iohn* urged
the moſt pleaſing and comforting
perſwaſions hee could, to raiſe up
the drooping and dejected ſpirits
of *Enoch*. By that time they were
returned home, it drew neere
to foure of the clocke, and the
Sunne beginning to ariſe, *Iohn*
called up his fathers ſervant; and
they together yoked up their cat-
tell, and betooke themſelves to
their worke in the fields. *Enoch*
later up, wayted for the com-
ming of *Iohn* from the field;
whoſe cuſtome was, after his
wearineſſe with labour, to take a
ſmall

ſmall repaſt of meate and drinke
and to repoſe himſelfe in ſlum-
ber for an houre on the end o
the table-boord upon a cuſhion
This cuſtome of *Iohn* being very
well known to *Enoch*, he ſets in
readineſſe a great hatchet, with
edge very broad and ſharpe, wai
his time, and finding a calme op
portunity free from all likelihoo
of reſiſtance, *Iohn* being in a deep
and peacefull ſlumber; *Enoc*
ſtrooke him with the head of th
hatchet upon his bare head: an
the wound therof being not dee
by impreſſion, becauſe the fea
of a wounded conſcience, for ſ
inhumane a purpoſe, abated th
ſtrength of his armes, and mad
him with a trembling hand t
perpetrate that villany. *Iohn*
fell inſtantly from the board t
the floore, aſtonied with th
blow,

blow, yet not so wounded or disabled from rising, but that he scrambled for helpe to raise up himselfe; which *Enoch* fearing, desperately strucke him with a second blow in the neck with the same hatchet; and the edge thereof being very broad and sharp, he therewith at one blow more, as he himselfe told mee, separated his head from his body.

12 Vpon this stirre and rumbling noise in the house, *Joan* their mother being in the next roome came presently in, and seeing, to the infinite griefe of her soule, the head and body of her younger sonne separated one from the other, shee lift up her voice with a shrill and sharp sound, and said to *Enoch* in a passion of terror and griefe; O

thou

thou Villaine, or some such like words of provoked indignation (for *Enoch* could not remember them) *What hast thou done?* hast thou killed thy brother? Upon these words, *Enoch* still enraged with diabolicall fury, and having the hatchet in his hand, stricke at her very face with all his force: And she being a woman of threescore and twelve yeares of age, put by two or three of his blowes by claspings and closing with him, and thereby turning away the strength of his violence, and making way for the asswaging of his fury, had not the Divell himselfe beene outragious within him. But shee wanting strength, by reason of her great age, to hold conflict and wrestling with him, and crying for helpe, and calling

ing him to remit his rage: hee nothing mollified with her fearfull cryes, strucke her betweene the left shoulder and the necke foure inches deep into her breſt; with which mortall wound shee fell downe on the floore ready to expire her soule into the hands of her Creator. And he not satisfied herewith, ragingly dragged her wounded and bleeding body to the threshold of the doore, and thereon at five strokes more hee divided her head from that breſt, and those paps which gave sucke unto him.

13 These furious out-rages and crying murders thus perpetrated, hee instantly barrs the doore where the dead bodyes lay; he takes the heads, wraps them in a course linnen cloth, which

which hee drenched in water that their bloud ſtill iſſuing thorow the veines of their head freſhly bleeding, might not ſenſibly appeare as thorow dry cloth it would have done. The wet cloth with the heads he enwrapped in an old ruſſet jerkin, bound and knit faſt. And laying this bundle on the table-boord, he goes up to his Chamber, ſhifts his breeches and ſtockings, which were ſtained with the aſperſion of the bloud, comes downe againe, and beats out a large clay-wall in the roome, and thereat hee iſſues forth, and makes his eſcape into the fields. Thinking by this his practice of breaking the wall, to colour and cover his fact, and to tranſpoſe all ſuſpition thereof from himſelfe, to an opinion that

that some passengers that way, or theeves had committed these furious and desperate murders. In the time of his escape in this manner, a young blacke horse of the old mans, by the negligence of a servant boy of the house, got into the roome at the gappe or broken wall where the dead bodies lay: And being found there, a rumour was scattered over all the countrey, and entertained of light and credulous persons, that the Divell in the shape of a blacke horse, was found in the roome where the headlesse bodies lay.

14. *Enoch* having thus escaped into the fields, conveyes the heads secretly away, and hidde them under a heape of loose Fearne, ready cut to be burned. After this, he walked forward almost

almost a mile, and came to a Kinsmans house of his, one Goodman *Howells*, and enquired for a young man of this house, the sonne of this *Howells*: answer was made him, that if he could stay halfe an houre, he might speake with him, for he was gone forth, and would be returned by that time. Vpon this answer *Enoch* goes into the house, and waites the comming of his Cosin: and in the *interim*, he tooke a Bible which he saw upon a shelfe, and sat him down, and read the first Chapter of the Prophecy of *Isaiah*; and by that time he had read through the whole Chapter, the young man whom he had expected came in: After salutations between them, *Enoch* desired him to lend him the booke called the *Practice of*

Piety:

piety: his Cosin went instantly to his chamber, and fetcht it; and thereupon they two walked forth into the fields towards *Enoch*'s fathers house. As they passed together (his Cosin altogether ignorant of his bloudie facts:) *Enoch* said to his Kinsman, I must turne aside a little, to see a thing I left in the field. These words were no sooner uttered by him, but two Mayds of his fathers family, accompanied with some of the neerest neighbours having raised the cry, and prosecuting the pursuit of the murderer, seized the murderer on him, apprehended him, and brought him before the next Iustice of the Peace, Sir *Robert Howard* a Knight of the *Bath*, of noble birth, some to the late Right Honourable, the Earle of *Suffolke*.

15 *Enoch*, being by this prudent Knight examined, touching the unnaturall and barbarous facts objected against him, stoutly, resolutely, undauntedly denyed for a while; and impudently, without blush, or change of countenance pleaded his innocency. But being pressed by that Noble and wise Knight, with such reasons and arguments, as to his wisdom seemed most strong & pregnant to convince him: at length, overcome with the horror of his owne conscience, and shame of his impudence, he began to relent, and by impressions of deserved wrath, from the divine Majesty of God, into his Soule, he became sensible of what he had done. And thus overcome with the agitations of tormenting

pangs

panges in his owne bosome, he desired that worthy Knight that he would send for one Mr *Erasmus Powell*, a learned, reverend, and aged Divine, who by the Sacrament of Baptisme brought this *Enoch* into the visible Church of God. Master *Powell*, being come, took *Enoch* apart into another roome, from the presence of the Knight, and to him hee opened the facts with such circumstances, as were by questions proposed unto him.

16 The facts thus revealed and confessed by the Malefactour; Sir *Robert* commanded his Clarke to write the *Mittimus*, and sent him well guarded with the Constable of the hundred and others into the County Goale, held in the Towne

of *Shrewsbury*. As the Keepers of the prisoner came onward their way, they were to passe by *Enoch*'s fathers house; and hee being desirous to see his aged father, requested of his Keepers, to permit him to turne into the house; but being come in, his father refused to speake to him, or to see him, being overcome with griefe of heart for so great a calamitie upon his Family. His eldest Sister, the Wife of an honest Free-holder, of the Neighbour-hood, being come to comfort her father in this his great consternation and dejection of spirit; seeing her brother enter into the house, shee came unto him with teares in her eyes and face, and sorrow in her heart, and said, Ah brother *Enoch*, what moved you to

take

take away the life of our deare mother and brother? Hee replyed unto her; *Peace foole, hold thy tongue, wee live in a false Church, and thou shalt see a change shortly.* This passionate discovery of himselfe, being the maine secret of his wicked heart, and the incentive to all his villanies, I received from his brother in Law, the husband of his eldest sister, who charged him with these words in my presence, and thereby left him destitute of all reply, by telling him hee heard them from his owne mouth, and that he would affirme them on his oath in any Court of this Kingdome. And here let all those Persons, who out of a turbulent affection to *Non-conformity*, have stoutly argued and pleaded, that distemper

in this mans braine, and not any Erroneous opinions relating to Church matters, brought forth these diabolicall Acts of *Matricide* and *fratricide*; Let them weigh in their retired thoughts the Nature and tenour of these words, and to what they relate: And let them be also ashamed and learne to blush, that they have so unjustly, not to say irreligiously darkned and opposed Truth, to countenance falshood and their owne faction.

17 This *Enoch* being brought forward towards the Prison, the day declining, his *Keepers* were constrained to take up their lodging in a small village Towne five miles from *Shrewsbury* called *Powlderbach*, and there lodged at the house of one *Thomas Turner*. After they were

were entred there, and their Supper prepared and set on the Table, all the company sate downe lovingly together: And *Enoch*, as most versed in matters of Devotion, did very orderly both before, and after Supper, give thankes to God for their food. The company being risen from the Table turned towards the fire, not so much for the comfort and warmth thereof, for the time was but newly past Midsummer, as for conference sake. As they sate thus friendly talking together, *Enoch* was espied by a servant of the house to fixe his eye upon a Spit or Broach, which the Maide by negligence had left in one end of the Chimny. The Servant kept his owne eye carefully upon *Enoch* expecting the

event of his anger; for hee perceived some wrath in his heart, discovered in his countenance, by his contracting of his forehead, and staring with indignation upon the Constable of the hundred, to whom hee was by the *Iustice* committed. And on the sudden up starts *Enoch* in a desperate rage, and catched at the Spit, therewith, as was conjectured, to have goared the *Constable*. The servant, whose vigilant eye attended the hands of *Enoch*, stept suddenly betweene him and the Spit, and thereby prevented his bloudy purpose. After this, they brought *Enoch* to bed, where, after two houres, either sleepe, or silence at least, they of the house who watched and garded the Prisoner, heard a most fearefull noise in the street,

neere

neere to the doore of the house where *Enoch* lay, as if it had beene the ratling of the wheeles of two or three Carts furiously driven. In this Towne, three watchmen for the Hundred sate up in the street that night on the County watch, who were not of *Enoch*'s company, but walked to and fro to take notice if any travellers passed that way. These men also heard the noise, and were greatly terrified therewith. With this ratling and rumbling noise, *Enoch* then in his bed, being suddenly awaked, became terribly affrighted, and greatly distempered with enraged feares and outcries; so that hee leaped out of his bed, cast off his Shirt, and came downe naked out of the chamber unto the company, his

Watchmen below in the Hall, and there cryed out with great vehemency and contention of voice, many times without Intermission: *ô they murder mee, they murder me, they murder me.* Which terrible expressions of tormenting feares, confirme that sentence of sacred Scripture (x) *The Spirit of a man shall sustayne his Infirmityes, but a Wounded Spirit who can beare it?* For he whose heart and hands were yet moistned with his Mothers and Brothers *blood*, apprehended the least noyse sounding in his eares to bee the assaults of Hellish furies seizing upon him. His Keepers being thus disquieted with him, made haste to be eased of their trouble, attired him in his cloathes, pinnioned his armes, and towards foure of

x Prov. 18. 14.

the

the clocke in the morning on *Sunday* the seventh of *July*, they brought him forward to the Goale in *Shrewsbury*. And as they passed on the way, his Keepers reported, that the small coards wherewith his Armes were pinioned, were three times unknotted and looſed; although they were made so fast, as their care could possibly devise. When the Keeper of the Prison read his *Mittimus*, and understood his facts, he loaded him with irons, and committed him to the common lodging among the malefactors of his owne quality.

18 When the rumour of *Enosh*'s murders and imprisonment was divulged abroad; It was wonderfull to see how people of all qualities resorted unto

unto him, queſtioned with him, and although altogether unable to adminiſter either counſell or comfort to a man of his diſconſolate condition; yet many of them were forward and buſie to cloud and darken the truth of that very cauſe, and onely cauſe, which he himſelfe conſtantly alleaged of his provocation, to theſe facts. For divers who affected not the Ceremonies of our Church, with whom this Countie and this Towne have of late abounded; could not endure to heare that a brother of their ſociety and opinion, ſhould ſo ſtaine and diſhonour the ſanctitie of their holy profeſſion, as to imbrue his accurſed hands in her bloud, who had conceived and nouriſhed him in her wombe. Hence great care was

taken,

taken, and all policies imployed, to perswade the Malefactour to assigne some other cause and probable reason of these murders, and not any touch of his dislike of Church Ceremonies. Many Ministers of our County, and some of our Towne repayred unto him, and every man talked and reasoned with him, as to his owne understanding seemed best pleasing. And he freely confessed to all men, that upon difference in opinions betweene him and his brother touching the Gesture in the Communion, his wrath conceived against him, turned into rage; and incensed his heart to the murder of him.

19. It came into my heart, to goe visite this fellow; and being come to the Prison-house, I requested

requested the Gaolour to let me have a sight of the Prisoner in a private roome. He instantly commanded one of his servants to bring him unto mee. *Enoch* being come, I told him in the presence of the Keeper and his servant, that I was come to see him, not to satisfie curiosity, nor to urge and presse questions unto him: but with a cleare and pure intention, by laying the judgments of *God*'s wrath before his eyes, to strike his conscience with the sight and sense of his great wickednesse; and afterwards to minister those directions, whereby to bring him to repentance, and the reconciled favour of GOD. My first question was this.

Min. Thinkest thou *Enoch*, that thy mother who conceived

ved and bred thee in her womb, with many pangs and throwes, did ever harbour in her heart, a thought or suspition, that when thou wast arriv'd to mans estate, and shee to her aged yeares, thy unnaturall rage should draw her bloud, and separate her head from her shoulders?

Enoch. To this question of mine, he made no answer at all, but lifted up his hands a little, and cast downe his head with great confusion and perturbation of soule.

Min. I said unto him againe, *Enoch*, I am come with purpose of my heart to doe thee good; and if thou wilt deale truely with me, and with thine owne soule, thou shalt finde me both able, and desirous to doe thee good. He gave me thankes

for

for my kindnesse, and was very willing and desirous to entertain my advise. Hereupon I making benefit to my selfe of that readinesse I found in him to hearken unto me, said further:

Min. Enoch, I charge your conscience by that Authoritie which *Christ* our *Lord* hath given to mee as a Minister of His sacred Gospell, that you doe impart unto mee, the *true moving cause or causes, which stirred you up to these unnaturall facts*: for unlesse I search your wounds to the bottome, *Enoch* assure your selfe, I shall never be able to apply any solid comforts unto you, but they will rankle in your soule, and prove incurable.

Enoch. Sir, since you charge and presse my conscience herewith, I will as truly confesse to

you,

you, as I will doe to *Christ* Himselfe; *The true and the only cause which instigated me to these facts, was my Zeale to the Word of God.*

Min. I replyed, that zeale for GOD's glory, or for His Word, must be qualified with command from *God* Himselfe, either by expresse declaration of His will by *Oracle* and *lively voice*; or else, which is equivalent thereunto, *By the full and undoubted assurance of a divine instinct and motion of* GOD's *Spirit*. But this latter I told him, under *The setled estate of the Church of the New Testament, was peculiar only in matters of this nature unto the persons of the Apostles of our* LORD, *and descended not unto our times.* The Apostle *Peter* y strucke with present death *Ananias* and *Saphira* his wife: but

y Act. 5. 5. 10.

but the power of that ſtroke came directly and immediately from God Himſelfe, as a miraculous act of His wrath againſt their hypocriſie, and a divine declaration of the truth of his Apoſtolicall Doctrine and calling. But *Enoch*, your fact agrees not with this, but hath ſome correſpondence with the paſſionate, furious, irregular zeale of *Iames* and *Iohn*, [z] *Who deſired our Lord to give them leave to call for fire from heaven to conſume the Samaritans*: and were for their unſanctified rage ſharply checkt by our Lord and Saviour; who intimated unto them, that Gods Spirit in men is milde and gentle, according to that perpetuall Canon and rule, [a] *The Wiſedome that is from above, is pure, peaceable, gentle, eaſie*

z Luk. 9. 54.

a Iames 3. 17.

easie to bee intreated, full of mercy and good fruites, without partiality, without hypocrisie: But Satans spirit and motions are raging and furious, exciting to bloud and murder. What say you now ENOCH to your owne facts, doe you like or dislike them?

Enoch. Sir, I know not whether I have doe well or ill.

Min. All facts of this nature are undoubtedly the desperate effects of *Satanicall suggestions*, covered and coloured over with the faire pretence of zeale flowing from divine inspirations, onely to mitigate and allay the troubles of conscience incident thereunto: What say you to this?

Enoch. I know that Sathan hath no power to prevaile with

with the true children of *God*.

Min. Doe you perſwade your ſelfe to be the true childe of *God*, and actually in the ſtate of grace, having committed theſe execrable facts? your fact is the very ſame with that of *Cain*, and in one moſt fearefull degree of unnaturall cruelty farre ſurmounts his: and he is branded with the helliſh marke [b] *of Satans prevailing with him*. And how you ſhould be free from the prevailing power of Satan in your heart, and over you, for my part I yet underſtand not. For we are ever to judge of the nature, ſtrength, and prevailing of Temptations, by the reall acts which are effected and produced by them. Our owne imaginations, which are liable to errour, flattery, and ſeducement, are no rule,

[b] 1 Ioh. 3. 12.

rule, by which either our owne, or other mens judgements are to be guided and directed.

Enoch. I will not let goe my hold of *Christ*, for all this sinne of mine.

Min. Our LORD IESUS CHRIST, is indeed the true, the only, the immoveable foundation of the Church and children of GOD: But hee is to bee apprehended and applyed to the soules of Christian men, by pietie, vertue, and the constant feare of GOD; and not by every idle imagination and fleeting fancie, which springs up in the mindes of carnall men. But tell mee, is our LORD CHRIST in your power to be held or let goe at your pleasure? His owne words are these, [c] *No man commeth unto me,* except

[c] Iohn 6. 44.

except the Father who hath sent mee, draw him. But undoubtedly GOD the Father doth draw His children to His Son *Christ Iesus by faith: and that faith workes in their hearts by* d Gal. 5. 6. *love.* d But Love and Murder are qualities of contrary nature each unto other; they cannot actually subsist and have being in one and the same heart, at one and the same time. For the repugnancy and contrariety of their natures, doth mainely labour to destroy and extinguish each other. If then true faith cannot have being without pure Love, its gracious and inseparable companion, by what gift or grace within you, do you thinke to lay hold on, and retaine our Lord Iesus CHRIST unto your selfe?

Enoch.

Enoch. I hope by my repentance to recover my faith againe.

Min. Your sect is frequent and much in talking of Faith, which makes the Papists in proud scorne to call Protestants *Soli-fidians:* Tell me, if you can, what is faith, whereof you so much presume?

Enoch. I thinke faith, is to trust in God for salvation.

Min. To trust in God for salvation, is one principall act and practice of the Nature of Faith, as it stands in relation to Gods mercy, and his promises. But as Faith is a supernaturall Quality wrought in mans soule by Gods Spirit, it hath many more actions and operations, than onely affiance in the Love and mercy of God. For true

Faith

Act.15 9. Faith purifies the hearts of al
those who are endued therwith
1 Ioh. 3.3 It begets *Humility of heart, unity*
Act.4.32. 1 Pet.1.22 *peace,* and *love* with all true be
leevers. But none of all these ver
tues have any affinity or agree
ment with your facts of cruel
murder. For if we search all th
volume of the sacred Bible, and
examine the ancient records o
Infidels and Heathens; No fac
of man in any age may stand pa
rallel with this of yours. And
therefore flatter not your self
with a vain opinion of the truth
or the strength of your faith: for
had true faith beene of any ver
tue and force in any facultie of
your soule, either in your under
standing to guide your cogitati
ons, or in your will to rectifie
your resolutions and actions,
you had never so fearefully and

despe-

desperately fallen into these barbarous murders.

Enoch. Doe you thinke then, that there is no meanes or way left for me to recover *God's* favour, and the pardon of these great and crying sinnes?

Min. Yes, upon your deepe Humiliation and Repentance, undoubtedly *God* will pardon your facts, stop the cry of bloud, and receive you to grace and mercy. Now the ground-worke of Repentance for a man in your case, is first to cast off all flattering and deluding conceit of your imaginary faith. 2. To labour to bee convinced in your soule, that your facts were wrought and acted by the Immediate presence of Satan within you. 3. To abhorre from the very heart and soule

the things you have done. 4. To powre out your soule continually to GOD in fervent and secret prayer, craving of His mercy to pardon your sins; and to checke and restraine the malice, power, and prevailing of Satan against you. 5. To cast away all presumptuous thoughts, which you shall finde to spring up in your owne carnall heart, and to be secretly conveighed into your minde by that infernall spirit. These things if you shall carefully set your selfe to perform in singlenesse of heart: GOD's promise is made, and shall never be annulled: *At what time the wicked shall turne from his sinnes which he hath committed, and keep all my statutes, and do that which is lawfull and right, he shall surely live, he shall not die.* But tell me, wherein

Ezek. 18. 21, 22.

wherein differed you in opinion from your mother and brother?

Enoch. Touching the gesture at the Communion, they would kneele, and I would sit and bow my body.

Min. And did you for this very cause shed their bloud?

Enoch. My wrath kindled for that cause only, against my brother, and in that wrath I slew him.

Min. Many persons in this Towne, who have conferred with you, are not of that opinion, and doe report other cause thereof.

Enoch. Sir, I told you I would confesse to you, as unto *Christ* Himselfe: as I hope to bee pardoned of *God*, I and my brother never differed nor disagreed in all our life, but in that matter only,

ly, and in our difference therein I slew him.

Min. The gesture of kneeling at the Communion, is commanded by the Authoritie of our Soveraigne Lord the King, with the assent of all the learned Bishops in our Land, venerable for piety, learning, and vertue; confirmed with the approbation and publike Testimony of both the Vniversities, and the godly learned therein: ratified by Act of Parliament: And lastly, obeyed by many thousands in this Land, who neither want the light of divine truth to direct them, nor the true feare of *God* to warrant their practice. And thinke you of your selfe, that you are wiser, or more righteous than all these?

Enoch. I should not doe so:

and with this answere hee cast downe his countenance, and lifted up his hands.

Min. This spirituall pride is the fault of all your sect: for no sooner doe any of you begin to looke toward *Sion*, and in your own conceits to relish the things of GOD: but instantly you so over-value your owne small worthes; that all the learning and piety in this Kingdome, is not able to equall your petty devotions, either for soundnesse of judgement, truth of faith, or uprightnesse of walking. No doubt but wee should have a jolly Church if you and your conceited companions had the new-moulding and rectifying of it.

Enoch. I should not thinke so of my selfe. And with this short reply he cast downe his counte-

nance againe, and lifted up his hands a very little.

Min. How came you at first to entertaine these opinions, and to dislike the gestures of your betters for wisdom, knowledge, vertue, and the true feare of *God*, and constant integrity in all their wayes? Have you got these itching, toyish, and vaine conceits by conference with any Ministers dis-affected to peace and unity? Or were you privately perswaded thereto by some of your acquaintance? or have you heard any Minister publikely to declare his dislike of the present forme of government, and of this gesture in speciall? or were you moved thereunto by the example of any whose persons you reverence for wisdome and pietie? or have you by reading any schisma-

schismaticall bookes received taint and infection herein?

Enoch. By none of all these meanes, but by reading of *God's* Word.

Min. I never knew any man of your vulgar education, meane capacitie, and small talent of knowledge, so acute as to extract an opinion of this nature from *God's* word; which *God* by His Spirit never put into His Word: you passe all the Alcumists that I have ever heard or read of. But this is the effect of spirituall pride of heart in such men as you are. For when you have beene secretly deluded and seduced [e] *By the cunning craftinesse of such as lye in wait to deceive*: and thereby your judgements depraved with errour, heresie, or schisme; you glory therein, and

[e] Ephes. 4. 14.

adde contumacie of heart to your opinions; desirous to arrogate unto your selves the praise of your inventions, and to bee thought that by the sharpnesse of your owne wits, and penetration of your understandings you have found out some hidden truths revealed onely by *God* to the children of His grace and election, by sharpening their understandings with His enlightning Spirit, to conceive and perceive more holy truths, than all the godly learned in the Land besides. But take heed of these things, and let my counsell take place with you; change your opinions, which have already Inveigled, and thereby wounded your soule with desperate sinnes, expos'd you to the infamie of the world, given infinite scandall

dall to the Church of *God* and her children, cast you out of the love and favour of all good men, and will undoubtedly abridge your dayes by the stroke of Iustice, in the just and exemplary execution of Law. For [f] *He that sheddeth mans bloud, by man shall his bloud be shed, for in the Image of* GOD *He created him.* f Gen. 9. 6

Enoch. I doe yeeld my body to the Law which I have offended.

Min. What Law doe you thinke you have violated? whether the Morall Law of *God* and Nature? Or the Humane and Temporal Lawes of this Land?

Enoch. I thinke I have offended against *God*'s Law.

Min. Doe you but thinke you have offended GOD? Doe you not feele the gripes and con-

vulsions of a wounded Spirit sensibly impressed into your soule from the wrath of *God?*

Enoch. I am much troubled in my minde, but I will still hold fast *Christ* my *Lord* and *Saviour.*

Min. A wounded and oppressed conscience never held fast our *Lord Iesus Christ*, before the burden thereof was removed, and the pangs dulced and asswaged in His bloud, applyed by faith unto the soule. This must be gained by a deepe and serious repentance, the qualities and properties of which repentance are fully and exactly set forth, 2 *Cor.* 7. 11. Without this repentance and the consequent vertues thereof, never was the expiating, and purging vertue of our *Lord* His bloud truly apprehended, and effectually applied

to

to the soule of any man. But let mee understand from you, that since you are not willing to bee thought that *Satan* stirred you up to these facts, by what other cause doe you thinke you fell into them?

Enoch. Surely Sir, by sinne.

Min. By what sin think you?

Enoch. That doe not I know.

Min. But I know that by you, that you doe not, or will not know by your self, and can readily assigne that particular sinne by which you fell into these desperate and raging Murders. Your sinne was, as I appeale to your owne conscience for confirmation hereof, your hypocrisie in making a fairer shew of holinesse to the eie of the world, than the course of your life in secret did fully reach to; for had you

you been of *Nathanaels* temper,
g Ioh. 1. 47 *a true Israelite in whom there is no guile*: Then had your soule received the blessing of that promise from *God*, h *What man is he that feareth the* LORD, *him will Hee teach in the way that he shall choose*: *The secrets of the Lord are among them that feare Him, and Hee will shew them His Covenant*. You were and are but a Novice in practicall Christianitie, and doe not understand this hidden Mystery: *That unlesse the practice of a mans life in sound Pietie, upright integritie, and gracious puritie, doe not onely equall, but farre surmount and preponderate the profession hee makes; the roote of his imaginarie Zeale will prove to bee but rottennesse*. For know you for your learning, that although it is the
h Psa. 25. 12, 13.

hardest

hardest thing in all the world to be a true and sound Christian, by denying and *Renouncing our selves, our Desires, and appetites for* CHRIST *His glory*: Yet it is the easiest thing in all the world to be a formall Sectary, such as men commonly call *Puritans*: for therein is neither marrow, spirit, or power of true godlinesse, which is placed in piety, charitie, unitie. For I can name, if I were disposed, even in this Towne of ours, where I live, men of your formality in profession, who eagerly followed Sermons without missing one on a week-day, used family Prayers, kept company and conventicles, with persons of whose true feare of *God* I am well perswaded: yet many of these unsound and rotten

hearted

hearted fellowes, have been discovered and knowne for secret whormongers, drunkards, cheaters, and such as have revolted from the faith of Protestants, wherein they were baptised, and this truth beene knowne right well to the better sort of Nonconformists for practice of Religion: They answer for themselves, as one of them this very morning answered me touching your very person, who had never seene your face, 1 *They went* 1 Ioh. 2. 19. *out from us, they were not of us; for if they had beene of us, they would no doubt have continued with us; But they went out that they might be made manifest, that they were not at all of us.* This answer I willingly admit on their parts, namely, that men who are endued with true grace and holy

feare

feare of the *Lord*, doe so co-operate and apply their owne desires, actions, and vigilant care over all their wayes, unto *God*'s Spirit and grace within them; that thereby they are established and preserved from desperate impietie, or finall back-sliding. But this answer of theirs toucheth not that purpose for which it is brought, nor impugneth at all the Argument which I made. For I intend onely to shew this truth and no more: That wicked and ungodly men doe frequently delude the eye of the world, with the lustre of a faire profession, till *God* in justice unmaske and discover them. With this answer unto him, I so cast him downe with an inward sense of his owne guile and guilt; that from this time I was very deeply

in

in his favour, and hee profeſſed openly in the priſon-houſe, that Maſter *Studley* brought a ſound heart to comfort him, and to doe him good. Hereupon, having ſpent an houre and halfe in conference with him, I bade him fare-well for that time.

Enoch. Good Sir, before you goe, I pray you anſwer me one queſtion more, and that is this. Doe you thinke that I have no faith in my heart?

Min. I am in that matter paſt thinking. For I know right well, true faith, (ſuch as you flatter your ſelfe to be endued with) and effectual converſion to *God*, are the whole ſubſtance of a Chriſtian mans *New-birth*, by the Spirit of GOD: and this *Regeneration*, where it is ſound and effectuall, ſets the ſoule of

that

that man free from *Satans prevailing*, in such measure and degree, as hee hath done in your heart, and in all the powers of your soule. For it is the testimony of *God*'s Spirit in His Apostle: *They that are borne of God sinne not; but he that is begotten of God keepeth himselfe that the wicked one toucheth him not.* 1 Ioh. 5. 18.

Enoch. Sir, I have heard some Preachers teach, that faith once had, can never be lost.

Min. And by hearing such doctrine preached, your imagination deluded, and Satanically bewitched, became presumptuous, bold, and desperate, to commit those unnaturall, flagitious, and crying sinnes, which, by continuall clamour call for vengeance at the hand of *God*'s Iustice. But better it were that

that such doctrines were never preached; unlesse those just limitations prescribed in GOD's Word, were both carefully, judiciously, and continually added thereunto. The method and manner of the delivery of this doctrine by Ministers of your acquaintance and familiarity, is neither sound, nor true. For such Ministers suspend and hang the whole matter of a Christians preservation in grace, in faith, in obedience after his conversion, upon the Mercy, the Will and the Act of GOD's power: grounding themselves upon these Scriptures, Rom. 11. 29. *The gifts and calling of* GOD *are without repentance.* And againe, 1 Pet. 1. 5. *We are kept by the power of* GOD *through faith unto salvation.* And by these places of holy Scripture, and such

such like, the whole act of a Christians support in faith and holinesse, is transposed and put off from the will and care of man himselfe, unto the will, the mercy, the power of *God*. And thus the best of men, who are naturally prone to selfe-flattery, selfe-pleasing, and spirituall security; have the edge of gracious care, vigilancie, and circumspection, blunted and abated. But the LORD Himselfe, in whose love, mercy, and holy decrees, our preservation and salvation is firmely established; commands all His children, *To watch and pray that they enter not into temptation: the spirit is ready, but the flesh is weake.* Matth. 26. And the Apostle of our *Lord*, gives a caveat to all the true and faithfull people of the *Lord*, saying, *Let him that thinketh* 1 Cor. 10. 12.

thinketh hee ſtandeth, take heed leſt hee fall. And further by the
Phil. 2. 12, 13. ſame Apoſtle; *Worke out your owne ſalvation with feare and trembling, for it is* GOD *that worketh in you both to will and to doe, of His good pleaſure.* And the Apoſtle *Iude hath preſſed this godly* care very home upon the hearts of all true Chriſtians, ſaying,
Iude 20, 21. *verſe* 20, 21. *But yee beloved building up your ſelves on your moſt holy faith and praying in the* HOLY GHOST, *keepe your ſelves in the love of* GOD, *looking for the mercy of our* LORD IESUS CHRIST *unto eternall life.* Vnleſſe then, our underſtandings, wills, affections, and all that is in us, doe willingly ſubmit themſelves to the gracious motions and operations of *God's* holy Spirit within us; we

ſhall

shall not only *grieve the holy Spirit of* GOD, but also wee shall quench the lively flame thereof in our hearts and soules. By all which places of sacred Scriptures so pregnant and convincing, wee may informe our understandings, that in mans preservation in faith and obedience after effectuall conversion, there is a mutuall concurrence of two special agents. The one supreme and principall, and that is *God* our Father, our LORD and SAVIOUR by His Spirit enlightning, guiding, and supporting: The other inferiour, subordinate, and concurrent with the principall, and that is mans understanding, wil, and all other his faculties and powers, readily apprehending, sweetly embracing, joyfully concurring with the

Eph. 4. 30. 1 Thess. 5. 19.

Psalm. 37. 23, 24.

the divine motions issuing fro
God's blessed Spirit, accordi
to that voice of the Church
Cant. 1. 4. *Draw me, we will run after the*
And if this latter, at any time b
intermitted, neglected, or suspe
ded; The actions of *God*'s Spi
in mens soules, cannot possibl
yeeld any spirituall joy, delig
and comfort; no nor so much a
be sensibly felt in the soule of a
man. But it growes late, I mu
bid you for this time farewell.

Enoch. Good Sir, let me s
you againe as soone as you ca
I like well your speeches, and
hope you are sent of *God* to do
me good.

Min. I will *God*-willing se
you againe the next week; in th
meane time know, there is n
comming for you to heaven, bu
thorow the suburbs of hell,

meane

meane a great measure of Humiliation and Repentance.

This being our conference at that time, I left him to his prison, cold irons, and spirituall meditations: And after this, the first newes that I heard concerning him, was a common report spread in five dayes space thorow-out our whole Towne and Countrey, that I was the man, with whom he had greatest desire to conferre, and to impart himselfe by revealing and discovering what hee intended to make knowne. And his reason was, that although many Ministers had questioned freely with him to search out his opinions and the secrets of his heart; yet none had at that time administred any counsell or directions unto him but my selfe: and therefore

fore he conjectured at my in
tions by my actions.

20 This purpose of *Eu*
concerning me, being publikel
knowne by the generality of
port; The *Puritans*, of whose
neration hee was, were grea
displeased herewith: And
of them, no honest man I w
rant you, said of me, He is o
great and ungodly *Wit*,
comes to this man of purp
to discredite our party, and w
work him to his own will: A
godly persons shall thereby
staine disgrace, by the unnatur
crueltie and wickednesse of t
bloudie man. This report
heard, and digested it with
lence and patience, being by m
ny yeares residence here inur
to their bitternesse of spirit, a
frequent railings. But I do

hereby

hereby challenge all the *Puritanes* of this Kingdome of *England*, to charge if they can my *Wit*, or my *Will* with any peece of ungodlinesse in the execution of my calling, or the course of my conversation. For I never thought, nor they shall never prove it, *That to defend the Orthodox doctrine of the Church of England against the Papists,* [k] *By contending earnestly for the faith once given to the Saints: Or the ancient Discipline of the same Church against the Puritanes, to be any branch of an ungodly Wit.* But on the contrary part, the resolved and constant practice thereof, in my publike Ministery as occasion was incident; to bee a gracious inclination to sollid piety, and a publicke declaration of an honest heart

k Iude 3.

disposed to peace and unitie.

21. On the Munday following being the fifteenth day of *July* 1633. two messengers from *Bishops-castle*, and the Neighbour-hood there, one of them Brother in law to *Enoch*, by marriage with his eldest sister; The other a man of very honest reputation in the place of his dwelling, M^r. *William Tanner*, were desired by *Enochs* father to come unto mee, and to crave the continuance of my charitable paines with his sonne, and promised mee that the old man should bee thankfull unto mee. I answered them, that as my owne charitie was my first inducement and motive to visit him; so my dutie to God, and the satisfaction of mine owne Conscience was all my ex-

expected reward. The brother in law of *Enoch*, desired of me, that the next morning he might attend me to the Gaole to conferre with him, to counsell and to direct him. The houre eight of the clocke being appointed, wee repaired thither, and in the presence of nine persons, of which one was strongly affected to *Non*-conformitie, I entred conference, or rather counsell with him: and they all, are able to testifie, how free I was from any politike device of screwing my selfe into his bosome, to doe the *Puritanes* any disgrace, which was the thing so greatly feared. I called for the Bible of the house, and by many and urgent perswasions, illustrated with pregnant examples; I laboured to bring

him to a sight, and sense of his great wickednesse; thereby to humble him, and by repentance to prepare his soule for comforts.

22 Having finished my Exhortation to him, which he seriously promised in the hearing of that company, to imprint deepely in his remembrance; for the carefull practise thereof, I acquainted him, with a common fame which passed for current, and credible in the Neighbour-hood about *Bishops-Castle*, where his murders were committed; by cleare and forcible arguments as the Countrey affirmed, convincing him of *Lunacie* and *Distraction*, thereby to divert the facts from all thoughts of Church-Ceremonies, or any

dislike thereof. And the relation and clearing of these objections by evident refutation of them, sure I am, will give our *Non*-Conformists a deepe disgust: who labour to this day in all assemblies and occasions of conference, to fasten madnesse on their brother *Enoch*. But necessary truth conducing to God's glory, and his Churches good, must not be suppresst, to sooth and please selfe-willed Schismatikes. The Arguments which were related unto me by Mr. *William Tanner* were foure, and here follow in their order.

1 *Enoch* came into an Inne, or Ale-house in *Bishops-Castle*, and found there the Oast of the House, and a Scrivenour drinking together. Hee being

desired to sit downe with them, tarried a while in their company. In this time of his sitting and conference with them; the Scrivenour is reported to draw out of his pocket certaine copy-bookes ruled with red Inke, and written with his owne hand. These Bookes hee laid upon the table, and *Enoch* taking one of them into his hand, and looking intentively upon the red lines, became, as the report goeth, much troubled in minde. The Scrivenour not perceiving his perturbation, drew also out of his pocket a Prospective glasse, thorow which our sight being directed, it makes the object on which our eye is fixed much more large and extended, than the naturall and proper mag-

magnitude thereof. Vpon the sight of these red-ruled bookes and glasse, *Enoch* is said to burst out into wordes of great terrour and trouble in himselfe, and to say, *This man is a Conjurer*, and hath sent to *Bristow* for a man to murder me. This speech say our *Puritanes* about *Bishops-castle*, plainely convinceth *Enoch* to be crackt in the braine, and apt for violent distempers by *Lunacie*. This is the Argument (*Enoch*) which your neighbours make against you: let me have your answere without any untruths, shifts, or evasions.

Enoch. Sir, these men whom you name, can fully cleare mee herein, and to their report I referre my selfe: yet for your satisfaction, to whom I owe all

dutie and reſpect, I will aſſure you the cleare truth herein. I viewed indeed one of the Scrivenours bookes, and I ſuppoſed, and ſpake according to my thoughts, that thoſe lines were ruled with bloud, for I had never ſeene nor heard of any red Inke in all my life time. I think a wiſer man then my ſelfe may commit a greater miſtake and errour, without any diſtemper or cracke in his underſtanding. As for the Glaſſe, or *Briſtoll*, or murdering of me, GOD is my witneſſe I never made any mention of them: Neither did I terme the man a Conjurer, nor had any imagination thereof. But it is the practice of the world, when a man is in miſery, to loade him with falſe accuſations, whereof ſince I came into

into this Prison, I have had much experience by manifold slanders of whoredome and other vices invented against me.

2 The second Argument is this. *Enoch* a yeare before the death of his Mother, is reported to aske her this question upon a Sunday, after they were returned from *Glumme* Church: Mother, did not you heare a shrill and loud voice speake unto mee this morning in the Church? His Mother is reported to reply vnto him, yes, I heard the Ministers voice speaking to thee, and to me, and to all the Congregation: other voice I heard not, nor thy selfe neither. Hee is reported to aske her againe. Did you not heare a voice call unto mee by name, and say, *Enoch* prepare? Shee

is said to answere him, Hold thy peace thou foole, I heard no such voyce, nor thou neither. This is alleaged against you, now answer for your selfe in truth and uprightnesse. For weaknesse of braine, is no cause of shame or reproch to your person.

Enoch. They talke much of the *Devill* and my selfe, but if they invent and devise such lyes against mee, in matters whereof I am no way guilty, let the authours and contrivers thereof, take heed lest that lying spirit hold not as much interest, and take as strong possession of their soules, as hee hath done in mine, according to their opinion and conceit. For certainly this report, newly raised, touching my quest-

ons

ons with my mother, is such a cunning lye, that I cannot understand the ayme, or search the depth of it. For by these words, *Enoch prepare*, I conceive their meaning to bee, as though Satan had cast some thoughts into my heart touching the killing of my mother and brother, a whole yeare before I committed those execrable facts: But I have told you Sir, and doe further assure you of the truth therein, that my resolution to slay my brother, was not fully ten dayes old before I brought it into execution. And if my mother were now living, who is temporally perished by my enraged heart and accursed hand, she could and would cleare my reports, and deniall of any such que-

queſtions moved unto her. I aſſure you therefore on my faith and truth, I never uſed any ſuch words unto her, nor never received any ſuch idle thought into my owne heart, as to imagine a voice to call to mee by name in the open Church, in the time of Divine Service, as people call it.

3 The third Argument. *Enoch* is certainly tainted in his braine with ſome weakeneſſe, cauſed by the raigning power of melancholy, apt to diſpoſe and incline any man to frenzie and diſtemper: or elſe by ſome other noxious and malignant humour producing the like effects: And this is moſt certaine and beyond exception: for hee hath oftentimes aſſayed by purging and phlebotomy, to mi-

tigate

rigate and correct the strength of these humours, causing malady and distemper in his mind. This objection I received from a very learned Doctor in Divinitie, and a professour of the facultie and practise of Phisicke, of great reputation for his Science therein. And this hee told mee was the common received opinion among Gentlemen of worth; who neither wanted understanding to judge of these matters, nor were rashly credulous in beleeving flying rumours. Now know you *Enoch* this objection presseth hard upon you, let mee therefore have your just and true answer hereunto: For distempers arising from the ill constitution of our bodies, are no reproch to our persons, but

matters

matters of pity and commiseration.

Enoch. Sir, I will fully satisfie your desire, and give you the truth herein: I was in *May* two yeares past, let bloud and purged for a swelling in one of my feete, the remotest part from my head; and was at that time, neither affected with lightnesse in my braine, nor any other sickenesse in my heart: That swelling in my foot hindred mee at that time from going to *Newport*, I being then a Traine-souldier of the Band of Captaine *Scriven* an Esquire of worth and learning well known over all our Countie, and commanded there to appeare to shew my Armour, and to traine with my fellowes of the same band. And at that time my

brother

brother *Iohn* supplied my roome by substitution and request from me unto him. At this answer of his, two of his sisters were in place in the Prison house, together with their husbands, and they all with unanimous consent affirmed, and confirmed, that *Enoch* had never been accustomed to physicke, but that hee was all his life-time of sound constitution, strong, active, nothing crazie, or subiect to distemper in his braine, by any fits of rage and frenzie. And in confirmation hereof, the fore-named Master *Scriven*, a prudent, judicious, and learned Gentleman, came to the place of my dwelling, and desired mee, that for as much as *Enoch* his Souldier, late of his Traine-band, had acknow-

knowledged unto him in the Prison-house, that hee had received both comfort and directions from me, I would continue my love and paines with him: I promised the worthy Gentleman to gratifie his desires, and to take all opportunities to see him. And I asked of him, Sir, did you ever heare of any distemper by Lunacie or frantick moods in *Enoch* your Souldier? He answered me, I have never heard of any thing in him, but very religious and well, before this vaste triall for his sinnes befell him.

4 The fourth Argument, is this. *Enoch* was seene to stand naked in a river up to his breast, lading water up in his hands, and casting it on his head and face, and continued a good while

while in this River. At that time a Gentleman of that neighbour-hood, one Master *Powel*, is said to ride by the river, and seeing *Enoch* naked therein, casting water on his face, call'd to him, *Enoch*, what doest thou there? *Enoch* is reported to answer this Gentleman to his question, I am washing away my sins. M^r. *Powel* is said to reply, That's not water to wash away sinnes, counselled him to goe forth of the river to put on his clothes, and repaire home. This report goes so currant over all this County and Country, that hee who shall on *Enochs* behalfe deny credence thereunto, is taken for an impudent person, past honesty, or conscience: for so generally had this lying rumour spread it

self:

selfe, and prevailed for truth, that persons of eminent ranke, and very wise withall, were wonderfully taken therewith. And the conclusion was, *Enoch* is a fellow of frequent distempers, and surely the instigation to those murders was the rage of his affections caused by the weaknes & δυσκρασία of his brain, & not any reference to matters of religion. Now *Enoch* let me have your answer to this in sincerity, without any dissimulation, or mincing of the matter: for as I told you before, infirmities in soule or in bodie, do serve to move compassion in good men towards persons affected therewith, but are no disgrace at all to their persons.

Enoch. This argument is vast in shew, but thin and light in the sub-

substance therof, and therefore is soone answered. I am desirous, Sir, to give you the truth herein cleare, free, and full, abstracted from all guile or dissimulation. I referre my selfe to M. *Powel* his ingenuous confirmation of what I shall say, whose wisdome and integritie I know very well, will readily give testimony with mee in this matter. I had occasion to goe to the river banke, to gather a burden of rods: And having gathered those roddes, and bound them up, I stood on the banke of the river, and held my hat before my face, while I made a short prayer unto God. As I stood thus praying with my face covered, Master *Powel* and his wife, and a man servant rode by on the other

ther side of the river. And he seeing and knowing mee very well, called unto mee and said *Enoch*, What art thou doing? art thou praying? I hearing his voice, pluckt my hat from before my face, and said unto him, I hope Mr. *Powel* it is no offence to make a little prayer to GOD. Hee answered mee againe, No, no *Enoch*, no offence at all, and therewith hee rode away laughing to himselfe. This is all I doe assure you Sir, that Mr. *Powel* saw me both for the place, and for the matter. And with this answer of *Enoch*, I satisfied the grave and prudent Knight, Sir *Andrew Corber*, and divers worthy Gentlemen, who by the generalitie of the fame, though most false, had given credence

there-

thereunto. And this, and the rest of his answers to the former inventions, serve to cleare *Enoch* from suspition of madnesse: and do settle the bloody facts of outragious murders, upon the true cause formerly assigned.

These particulars GOD is my witnesse, I received from his owne mouth; in relation and expression whereof, varied nothing from the truth of the Prisoners confession, I have taken libertie to my selfe to use my owne forme of speech. And I further received the ratified truth of all these particulars, by the attestation of those neare friends of his, who could not possibly have bin ignorant of these matters, if in whole or part they had bin true. And far

better

better it had beene both for the malefactor, and more also to the comfort of his friends, these unnaturall, and more than barbarous and inhumane facts had issued from distemper in his braine, imposed on him by the hand of God, than to proceed from the instigation of desperate rage, cast into his soule by Satanicall illusion, and bearing relation to the higher strain of selfe-pleasing purity in matters of Religion; for there is no man so devoid of reason, but he will freely grant & confesse, that it had beene a fairer answer, for *Enoch* to have made to my Brethren of the Ministry, and to my selfe, if truth might have justified it, that under the violent invasion of some raigning and unresistable pas-

sion

on to which hee had beene formerly accustomed, he committed these facts, then to cast them upon prepensed cogitation, deliberate malice, resolved purpose, watchiug oportunitie for the execution thereof: And all these to spring and arise from the inward boyling of wrath in his rancorous heart, conceived onely in matters of Church-ceremonies. And here though I name facts in the *Dull Number*, I desire all Readers to know and to take notice therof, that the death of his brother onely was by precogitation contrived in his heart, without any intention of harme at all to the person of his mother: though filiall love and reverence naturally due from him vnto her, was wholly

ly dried up, and extinct in
foule. For I asked him th
queſtion, whether he intend
the ſame death to his moth
by contrivance and plot, whi
he reſolvedly purpoſed to t
perſon of his brother? He a
ſwered me, and I conceive h
gave me the truth therein, th
all his wrath, as farre as malic
and rage were adjoyned ther
to, was levelly and ſolely d
rected to the perſon of his br
ther, without any reference
that time to his mother; f
had ſhee not come into th
roome when the rage was u
on him, he had not gone forth
to ſeeke for her: But Shee u
happily ruſhing haſtily upo
him before his furie was reb
ted, his diſtemper allayed, a
his affections better compoſed

vi with

with the eye of reason, to looke into what hee had done; hee strucke at her and slew her, as is formerly related.

24 Vpon the 22th day of *July* I had occasion to ride from *Shrewsbury* to *Eccleshall*, to see the most Reverend Father in God, the Lord Bishop of our Diocesse, newely placed in government over us, and to make my selfe knowne unto his Lordship. And at that time the infamous rumours of these accursed and loud-crying murders, were quicke and fresh in all mens mouthes. His Lordship askt me thereof in the presence of an eminent Knight of our County, Sir *Richard Newport*, whether such a murtherer were now in our Goale, and whether I had seene him and

conferred with him? To whom I related what passages in these matters were then knowne unto me. And being further required by his Lordship to lay downe in writing under mine owne hand, and subscription of my name, the truth of such particulars as I had received from the Prisoner his owne mouth; I truly and faithfully performed the same, and left in writing with his Lordship, according to his appointment.

25 After my returne from this most Reverend Father, the next time that I visited *Enoch*, I found that some persons affected to *Non*-conformitie, had been tampering with him, and had very politikely brought him from his former confes-

ons to mee, of the onely cause moving him to these murders: perswading him, that it would be infinitly to his owne discredit, and to the reproch of the professors of the Gospell, who truely affected religion, if such a bloody crime could truly bee charged upon him in reference to his dislike of Church Ceremonies. The inconstant heart of this light fellow, more sensible of personal Infamie, than of the feare of GOD by confirmation of truth, began to shift & shrink away from his former reports. And yet for all their perswasions and workings therein, such was the over-ruling hand of GOD's power and providence over him, that still hee persisted in affirming that never any cause of variance fell betweene

him and his brother in all their life-time, but only difference in opinion touching the *Gesture* at the Communion: yet he began to wave the matter, and to qualifie the rigour and acrimony of his former termes, not yeelding that hee slew his brother onely because of his kneeling. And with this answer, being a senselesse mitigation of his former true report, and containing in it *Contradictionem in adjecto*, as Logitians speake, a contradiction in the report it selfe, hee greatly pleased both his blinded selfe, and deluded perswaders. And herein they who are commonly called *Puritanes*, much insulted and gloried in this subtile peece of their owne dis-honest policie, that they had foiled Mr. *Studley*, the knowne *Antipu-*

ti-puritane of the County. But now to check this master-peece of their subtill art, by making sensible and palpable the error and absurditie contained therein; I will propose to their second thoughts, and more prudent considerations, these two friendly and familiar Arguments: By the light and conviction whereof, undoubtedly they will become sensible of their owne foolish errour, and let goe their hold.

26 First, the Apostle hath told us of *Enoch's* elder brother called *Cain*, in these words, Καὶν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ, καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ δίκαια. *Caine* was of that wicked one, and slew his brother: And wherefore slew

hee him? Becauſe his owne workes were evill, and his brothers good. Here the conjunction ὅτι, is cauſall, as the learned know, and referres us to the ſole and totall cauſe, and not in part aſſignes the cauſe why *Cain* ſlew his brother. Becauſe *Abel* was a righteous man, and the LORD approved his ſacrifice; and *Cain* a wicked man, and the LORD rejected his ſacrifice; therefore, and onely therefore, the wicked man ſlew the righteous. And if they pleaſe to examine deliberately, every ſmall circumſtance of this matter recorded in the fourth of *Geneſis*, they ſhall finde that *Cains* dejection of countenance, and his inward wrath towards his brother, aroſe from this cauſe, and *Onely* this cauſe, that the LORD ap-

approved of the faithfull sacrifice of *Abel*, and contemned his owne hypocriticall offering. So that if any man shall pretend another cause over and besides this, which moved and inflamed *Cains* wrath to the murder of his brother *Abel*; he shall thereby wilfully deceive his owne soule, although the word *only*, be not found in the whole contexture of that historicall Narration. A better conclusion therefore naturally flowing from the words of the Apostle, because expresly contained in the words, is this: *As Cains murdring of his brother was from the instinct of the Devill in his wicked heart, onely because the* LORD *approved his sacrifice: So the murthering of Iohn ap Evan by Enoch his elder brother,*

proceeded from the same satanicall instinct, & impression of rage into his wicked heart, onely because he kneeled at the sacred Communion. And this is all that politike sect hath got by denying this word, *Onely*, in the cause of this late murder. And then by true consequence it may be justly concluded, that Satan hath instigated a *Non*-conformist, to as unnaturall and bloudy a fact as ever was committed.

27. My second Argument is this: It is a Doctrine of the reformed Churches, that the Justification of a Christian man is attained by faith onely. And yet this word *Onely* in the matter of our Justification, is not found in all the volume of the new Testament: nor by defect thereof, the argument rendred

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enervate and feeble, but still remaines by the weight of tearms Æquivalent, firme and invincible: for the Apostle hath told us, *Rom.* 3.28. *We conclude that a man is justified by faith without the workes of the Law.* And againe, *Gal.* 2.15.16. *Wee that are Iewes by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the workes of the Law, but by the faith of Iesus Christ, &c.* Though therefore, in neither of those places, the word *Onely* is expressed by the spirit of God in the Apostle: yet in both these sentences, the word *Onely* is virtually and effectually contained. For seeing he attributes Mans justification to Faith, or to Works, and makes no mention of any third virtue: Then

in a diviſion conſiſting of two parts; the one being removed by deniall, the other is ſetled, and poſitively conſtituted by affirmation. And ſo the juſtification of a Chriſtian man, being negatively put off from works, is affirmatively aſcribed unto Faith; And if unto Faith without any other vertue in mans ſoule, but ſuch are the ſpirituall effects, concomitants, conſequents thereof, as *Hope, Charitie, Holineſſe, Patience*, and the like, which ſpring from the inſpired root of *divine and holy Faith*: then unto faith onely, though the tearme be not mentioned: For true faith is never conceived in the ſoule of any man, without this traine of holy graces and vertues, eſſentially united therewith. Juſt ſo is it in

in the present matter wee have now in hand: *Enoch ap Evan* slayes his brother, either for this cause only, that *John* would kneele at the Communion, or for some other cause. But for other cause or causes, he never pleaded any for himselfe, but totally excluded all other causes: Therefore he included this *Cause*, & this *Onely*, that because *John* kneeled at the receiving of the sacred Communion, *Enoch* his desperatly enraged brother slew him. This Argument is syllogisticall, the true processe of Rationall Induction, and the force thereof, is so cleare, conclusive, and binding, that whether his *Non*-conformed Brethren will accept or reject the word *Onely*, the strength of the thing affirmed remaines

pre-

pregnant, dilucidate, and invincible.

28 Thus leaving the true and onely cause of these flagitious murders fully assoyled from all pretense of colourable opposition: I proceed to lay open unto you, what I observed in the inward disposition of the mind of this man. He was an high-minded fellow in spirituall matters, and so strongly opinioned of his owne particular Election, Adoption, and radication in grace: that whatsoever advice I gave him from time to time, (for I was eighteene times with him) pressing him to Humiliation, Repentance, Faith, Teares, Prayer, Confession, and the like spirituall Actions: He seemed very thankfully to accept from mee, and in token

of his gratitude, hee ordinarily used to kisse my hand, and told mee, upon all visitations of him, that he spent his whole time in the exercise of these gracious Virtues. But they who lived in the house with him, and diligently noted the whole tenour of his life and Actions after his imprisonment, could not discover any Symptomes or consequents of the practice of these pretended Virtues: for neither was his countenance dejected, his complexion impaired, or his meales in quantitie abated: Hee fed as plentifully, dranke as liberally, discoursed as freely, as any person did, who dieted at the same table with him, payed the same rates of weekly charge, though there detained, not as male fa-

ctors,

ctors, but prisoners for debt. He was frequent and much in poring on the Bible, and still he told me, that he used the helpe of reading, to quicken his spirituall meditations, and to sharpen his practice of repentance, of faith, and prayer. But I rejoyned unto him, that solitarinesse and retired privacie, voyded of all other imployments, were the best meanes of quickning devotion, by putting his soule into *Soliloquie* with God. Reading, I told him, for a man in his case, was not so proper, and fit for his soule, as spirituall ejaculations of his heart unto God in fervent devotion, of sighes, of prayers, of confession. For his reading not only stirred up in him many By-thoughts, begetting questions impertinent

nent to his present condition and state; but also made him incline unto, and arrogate too much to his owne private opinions, the desperate supplanters of his miserable soule. The best course I affirmed for a man in his case to take, was to renounce his owne judgement, will, and affections, which had already enthralled him to Satan, and to apply himselfe to the duties enjoyned him by GODS Ministers: and for questions emergent which might concerne him, to take directions therein from them, whose knowledge was more ripe, judgements more exact, as confirmed by experience of GODS love and favour, and their hearts better composed to piety, charity, and unity, than his owne wilde and

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perturbed affections were. Yet notwithstanding all my love, and care, and paines taken, to do him good, he would still run his owne courses, and follow the wayes of his owne heart: By which he lay stil exposed to the cunning stratagems of Satan, his politick supplanter. For in the arrogant pride of his over-weening spirit, he judged his owne ignorant and ungoverned heart, as well able by learned and judicious counsell to prescribe unto himselfe, as all the grave, pious, and learned Ministers in this Land could have done: such was the force of spirituall deluſions, wherewith Satan had blinded, and detained him captive.

29 He was never observed in more than sixe weekes imprisonment,

prisonment, to shed one teare in testimonie of sorrow for his crying Sins, or to note the presence of GOD's Spirit within him: No, not although two of his sisters joyning in prayer with mee upon their knees, plentifully powred them forth in his behalfe. When some also fell from my owne eyes, as they can testifie, my heart being softned thereunto by Humanity and Mercie. Indeed, I do freely and ingeniously make knowne to the world, that his complexion was not apt for teares: but the present distresse of his soule under the fearfull expectation of GOD's confounding wrath justly provoked, might either have terrified, or mollified him to some signes of humiliation and sorrow.

30 When hee was brought before the Reverend and Honourable Judges, no consternation of soule appeared in him, either from the sense of his owne wickednesse, or from the *Gravitie* of their *Persons*, justly made terrible to malefactours by the weight of their authoritie: But where grace sanctifies not to the Intenerating of the heart, there pride will puffe up and be displayed in the countenance. For as the Scriptures report [1] of *Agag*, King of the *Amalekites*, that being a captive prisoner, and called to appeare before King *Saul*, his Lord by conquest, that he came *Delicately* before him, and said in his heart, *Surely the bitternesse of death is past*: So this Prisoner, the day before the comming in

[1] 1 Sam. 15. 32.

of

of the Judges, called for a *Barbour* to trimme him, as if this malefactour had a desire in his heart, that some elegancie of aspect darting from his countenance might appeare unto them when hee came before them. This I observed, disliked, and to his face in the presence of many persons, reproved in him, and told him that a face more horrid and over-growne with haire, better beseemed the horrour of his facts. The evidence of his murders, so often published to the world, by his free and voluntary confession, might have prevented the formal processe of Law, by *Iury, conviction* and *casting*, and have put him into the power of the Judge for sentence of death from his own acknowledgement, and expres-

sion

sion of his guilt: But for more strength of Justice, and regularitie of proceeding, the *Iurie*, as I heard, found him guiltie, and made him liable to sentence of death: which Sentence, after it was pronounced against him, the place where, & the manner of his execution for the consequents thereof, by hanging in a frame of iron, being not expressed unto him: he was no more altered in his countenance, or changed in his behaviour, than if no terrible voice of death had been uttered unto him. On Saturday the seventeenth of *August*, 1633. after he was adjudged to death, I came to him in the afternoon, partly to observe his behaviour and deportment after the horror of Judgement passed on him; but principally by

by counsel accommodate to his present condition, to prepare him for a penitentiall dissolution. And having shut up my selfe and him into a private roome, and by directions and prayer to God for him, prepared him for death in the best manner I was able; I desired him with pressing perswasions to reveale unto me the person, or persons by whose politike seducements hee was drawne to those opinions, so desperate and raging in their furious cruelty. For at the discovery of this I had long aimed, but could never with arguments or entreaties obtaine at his hands. And I am of opinion from his resolution of contumacie in the concealment hereof, that for the security of that party by whom he was inveigled and deceived

ceived therein, he had either by
secret compact, or by an act of
his owne desperate will, impo-
sed on himselfe an oath of se-
cresie: for he answered me the
day, as hee had often done be-
fore, and continued in that ob-
stinacie to his death; that not
from man, but from God he
had received those conceites,
which I knew to be as false, as
I know it to be true that mine
owne soule is living within me.
For how could it possibly hap-
pen, that an unlearned Rustick
shall fall so directly upon the
Controversies of our Church
in Discipline and Ceremonies,
without a Schismatical guide to
informe and perswade him, and
thereby to ruine and undo him.
And to the soule of that Mini-
ster, or Lay person, I speak, who
is

yet living, and conscious to himselfe, that by his perswasions or directions, this man became seduced in opinion, and thereby insnared by Satan thus to scandalize the Church of God, and hazard the state of his own soule for ever: let him repent of his wickednesse, and reforme his owne judgement therein: lest the justice of God for his close hypocrisie, leave him under the raign of his own carnall will, utterly devoid of His gracious Spirit. For it is no new or unknowne thing in this Kingdome, for Ministers of that stampe to lay violent hands upon their owne persons, and in the agony of their soules, by torment of wounded consciences to foredoe themselves. For not above two yeares ago, both

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in the Imperiall city of *London*, and in other parts of this Kingdome, divers of that sect have shortned their owne dayes, oppressed with the vexation of confounded spirits: which justifies that old proverb, *Omne quod rutilat non est aurum*: Every thing that glitters is not gold.

31 For it is well knowne in this County of ours, that a Minister of that sect, neglecting the duties of so sacred a calling, and for his opinions sake, applying himselfe to a secular vocation of teaching a Grammar Schoole, did in the day time, as he walkt in the Schoole in a passion of secret distemper in his heart, *Deprive himself of his Virility*, violating thereby the workes of God and Nature: and *Origen* like castrated himselfe, though

not

not for the kingdom of heaven. Which shewes that *Gods* Spirit is not alwayes present in those mens hearts to guide them, who violate their loyalty to their Prince, by renting the unity of the Churches peace. This man being two years before this fact of his, convented before a grave and learned Official in the Diocesse of *Hereford* for his *Non*-conformity: the reverend Gentleman, as he told me himselfe, offred him all the courtesie and kindnesse that might be; hoping by moderation of proceeding, and wise perswasions, to correct his errours, reforme his judgements, rectifie his irregularities, and win him to obedience. But the frowardnesse of this man, fast bound to his owne fancies, neglected and

sleighted the Gentlemans kindnesse. So that after much parley, and many passages, and crosse bouts of opposition betweene them; the learned and prudent Gentleman finding him rather obstinate in his will, by being strongly conceited of his owne opinions, than judiciously grounded with weight of arguments to support his vaine cause, asked him this plaine and familiar question; *What, if your Governours should require you to sit or stand in the Act of receiving the Communion, would you then doe?* Hee replied peremptorily, *Then would I kneele.* Which answer plainly imports that not tendernesse of conscience, as many pretend; but pride and stubbornesse of will in refusing subjection to their Superiours,

riours, is the true and the onely cause of their disobedience to the majestie of our King, the annointed of the LORD, and to the equitie of his lawes; and is also that pernitious foment and oyle of selfe-will, which nourisheth the flame of *Shisme and faction*, and maintaineth the breach of our peace and unity of heart.

32 There was also a Layman in *Tewxbury*, in the County of *Gloceſter*, who was a strict, austere, and rigid *Puritane*, of a Mechanical vocation: and this man tooke downe a crosse of stone, built in the Churchyard of that Parish; and wch had continued there, time out minde. And this he did of a proud contempt of al ancient Monuments of that nature. The stones of the said

Crosse hee with others placed loose under the Church wall, where they continued by the space of certaine yeares free from injurie or rapine : for it seemes the people of the Neighbour-hood made conscience of sacriledge. It pleased God, that the two next children which his wife brought into the world, proved deafe, lame, and deformed by monstrositie of body : as by good report I have beene told, and so continue to this very day. The Father of these Children never once suspecting that the hand of Divine correction was laid upon his family, for his owne disobedience to his Prince and Governours, or for his violation and defacing of the ancient Monuments of other mens devo-

devotion; perſiſts ſtill in his former opinions of Schiſmaticall diſobedience, without any correction or reformation of himſelfe. For it may be he had either by himſelfe obſerved, or by relation from others had heard it confirmed, that the Children of other men had miſcarried in their underſtandings, their ſenſes, and bodily ſhapes, and were expoſed to the world for *Ludibria Naturæ*, as well as his. And attributing theſe things to ſecondary cauſes, and errours in naturall operations frequent in the world, hee never look'd up to the hand of Heaven; but ſtill pleaſed himſelfe in his irregular courſes. And afterwrrds, hee tooke the ſtones of the former defaced & demoliſhed Croſſe, which lay

looſe under the Church-wall, and hewing a hollow gutter in one of them, converts it to a ſwine-trough for his owne uſe. But the firſt meat which his ſwine did eat out of that ſtone trough, drove them inſtantly into raging madneſſe, whereof they dyed. This man now ſeeing what had befallen unto him in his ſwine, which in his children he ſlightly paſſed over, he began to reflect upon his former and later facts, and diſcovering by the terrible teſtimonies of *Gods* wrath, the naughtineſſe of his owne wicked heart, in ſo contemptuouſly abuſing things once dedicated to conſerve the memoriall of our LORD his Paſſion for our Redemption: overcome with the gripes, pangs, and tormenting terrours of a wounded

wounded soule, he leapt into a draw-wel in the court of his neighbour, and was taken up bruised and drowned. By reason of this exemplary vengeance, let me say: That whereas this sect of men is uncharitably censorious of the piety of former ages, in charging Idolatry and superstition upon them: It would be a testimony of more wisedome and moderation in them, to suspend all censure of their intentions & reall expressions of devotion, and let them stand or fall to their owne *Lord*, their *Creator*, their *Father*: since these men thēselves in pleading the justification of their known and convinced errors, desire the same liberty to be granted to themselves. But let's returne to *Enoch*, frō this short digression.

33 Vpon Sunday morning following immediatly the day of *Enoch* his condemnation, the Hang-man being in the Prison-house, was seene of five prisoners condemned to dye at that Assises. And one of these persons condemned for the murder of a maid, whom he had devirginated and defloured; said to the rest of his fellowes in *Enoch's* presence, I could finde in my heart to breake yonder knaves pate, but that it is a sin, and I have enough of that upon me already: To whom *Enoch* replied, It is no sinne *to kill death, and had I knowne that knave to bee the Hang-man, I would have beaten out his braines, if I could have come at him.* These words of his, begate over all the Prison-house

house (consisting of many persons) great exclamations against *Enoch* his wickednesse, being himselfe a condemned person, and should have imployed his thoughts upon better matters. The next day in the morning, as soone as I was come to the prisonhouse to see this condemned malefactour, and to know how hee stood prepared for death; Three persons severally one from another, gave me notice of *Enoch* his words uttered the day before in the hearing of many. I appointed his overseer to bring him unto me in a private roome; who being come, and nothing dejected in minde, or countenance, but rather inwardly jocund in his owne soule; I said unto him, Did you *Enoch* ut-

ter ſuch words concerning the *Hang-man*, as divers perſons do both teſtifie againſt you, and are alſo greatly diſpleaſed with your deſperate and furious outrage? Hee replied unto mee, I ſpake indeed thoſe words in jeſt. In jeſt, quoth I unto him? are you, being a condemned perſon by judiciall ſentence, a fit perſon to utter jeſts? do you not know that no Kingdome of the world can poſſibly ſubſiſt in Iuſtice and Honour, without the ſeruice of ſuch perſons as ſhal be aſſigned to execute thoſe lawes upon the perſons of malefactours; if Law condemne by juſt and upright ſentence, the wicked facts and perſons of ſuch men, as by violating equitie, diſturbe the peace and welfare of Kingdomes and Governments

vernments; are those Lawes of any force without the ministry and service of such men, as shall put them in execution? Surely, *Enoch*, the eye of your heart and judgement, is not yet open to see the abominable villanies which doe yet rage and swell within you: nor is your mind, with the illumination whereof you have so much in secret pleased your self, guided by GODS Spirit. For had these gifts of GOD taken place in your soule, as you have still pretended; the person of the Hangman, would have beene rather pleasing than offensive unto you, as being the instrument of GODS mercie, to let out your soule, surcharged by gripes of your conscience, with fearfull tremblings, into the glorious

presence

preſence & welcome imbracements of CHRIST your SAVIOUR. But looke to your ſelfe, I admoniſh you, for your time of life is ſhort: flatter not your ſelfe in thinking to eſcape the ſtroke and infliction of Temporall Vengeance due unto you. If you die in theſe deſperate and unchriſtian moods, it is more than greatly to be feared, for it is evident and apparent, that your owne perſonall election, whereof you have ſo much talked, was but a preſumptuous errour, and a graceleſſe opinion, by Satanicall deluſion.

34 Now touching this fellow and his opinions, hee was charged to hold ſome points of *Anabaptiſts* and *Enthuſiaſtes*: matters I dare be bold to ſay, becauſe

because I know it right well, farre beyond the reach of his apprehension, for excepting only his dislike of our Church-ceremonies, and his proud opinion of his own spirituall estate in the favour of God, he was a most ignorant man in all parts of knowledge belonging to religion. The matters of Opinion, wherewith hee was suspected, were principally these: First, that the soule of a regenerate man, is perfectly pure and cleane within him, by virtue of his New-birth, and consents not, either in the understanding by approbation, or in the will by election and inclination to any act of Sin: But that it is only the body and flesh, which remaining unsanctified and naturally defiled, sollicites, urges, pro-

provokes unto all evill, and executeth all acts thereof in the Elect of God, after their conversion and regeneration. This opinion is a monster in nature, not onely divorcing the soule and body each from other in the time of this life: but also attributing unto the body without all motion, influence, or concomitancie of the soule, the producing of actions and operations reall and sinfull. This, *Enoch*, though of meane apprehension in Philosophicall matters, understood right well; and his opinion herein, was onely this and no more: That for as much as sanctification, which is very rightly and aptly termed *Inherent Righteousnesse*, by repayring the decayes of originall grace in our soule, and re-indu-

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cing the Image of God in vs, is not perfect in this life: therefore in all reall acts of sin done by a child of God in state of grace, there is a consent to that act, both in the understanding and the will, the most noble and principal faculties of our soules; for without assent of these, no act is ever produced; but it is such a consent, as carries not with full sway and violence, either of these powers within us, pleasingly with strong delight and approbation to prosecute those actions: but rather by infirmity under the strength of temptation, they themselvs are seduced to assent and execute things evill, and are therby for the present supplanted. And of this his opinion he was desirous to make illustrati-

on in his owne perſon: affirming, that his regenerate ſoule, in the very time and act of theſe murthers, ſtirred up ſome reluctancie within him, and ſuſpended his fulneſſe of conſent in the perpetration thereof. His opinion I allow as a θέσις Orthodox and ſound, and confirmed by the experience of all good men in the world: But for his ὑπόθεσις or illuſtration thereof in his owne perſon, it is *Heterodox*, unſound, and of all good men to be abhorred. For an act of wrath, reſolving it ſelfe into malice contrived in the mind for the execution, and terminated in bloud and murder, cannot poſſibly be admitted to participate of infirmity. His *Second opinion* charged upon him, was this. That CHRIST

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our LORD, is not now in heaven in that body, which by ſanctified conception and incarnation Hee tooke of the ſubſtance of the holy and bleſſed Virgin; and in which Hee converſed among the Iewes. His anſwer to this was, that hee was miſtaken by certaine perſons as unlearned as himſelfe, who buſily and frequently propoſed queſtions unto him, and were not able rightly to conceive his anſwers, nor the nature of their owne queſtions propoſed unto him: For both he, and they wanting the true apprehenſion of ſo high and ſacred a myſtery, as is the Nature and Quality of our LORD IESUS CHRIST His glorified Body, tooke liberty unto themſelves to talke at ran-

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don of high and myſterious ſecrets, and thereby loſt themſelves in their vaine janglings. His faith and judgement was very right in this point, according to the ſmall meaſure of his underſtanding: But he wanted apt termes to explicate his conceit in ſo deep a matter. When therfore I acquainted him with ſome termes frequent in the Fathers and Schoole-men, in the enodation of an Article of our Faith ſo abſtruſe and difficult, and tranſcending the ſphere of vulgar apprehenſions: telling him, that the Body of our *Lord* was paſſive, mortall, liable to violence in the ſtate of his *Humiliation*: Impaſſive, immortall, glorious, and extempt from infirmities and injuries in the condition of his exaltation; he fre-

freely assented, submitted himselfe, and confirmed that to be his meaning, that our LORD His blessed and glorious Body, was changed onely in quality, not in substance: But that for want of Theologicall termes, he was not able to unfold himselfe. And then the Conclusion touching his opinions, is this, he was neither Anabaptist, Enthusiast, or of any other odde sect whatsoever, but onely a silly, Ignorant, and downe-right English Puritane.

35 On Tuesday the 20th of *August*, this Malefactour, the staine of Nature, and reproch of mankind, was carried on horseback from *Shrewsbury* thirteene miles to the place of his execution. When hee was come to *Bishops-castle* Towne, hee desired

red in his Inne to receive the holy Communion of the most sacred Body and Bloud of our LORD JESVS CHRIST; which I had refused to administer unto him, because he would not take it in the decent and Reverent gesture of kneeling. The Minister of that Towne, a learned Gentleman, refused likewise to give it unto him, unlesse hee would receive it in obedience to his Superiours, and kneele downe Reverently in that holy Action. A while hee continued obstinate, but overcome at last by perswasions, he yielded, as hee said, to gratifie the desires of a Gentleman there present. Thus the man, who in the furious zeale of an inraged heart, drew that bloud, that bred and nourished him; comming to

to the point of his death, shrunk in his courage, or rather his contumacy; and either to please men, or to procure favour in the mitigation of execution of judgement upon him; fell from the ground of his unhallowed profession. Which convincingly proveth that obstinate Hypocrisie producing disloyalty in contempt of Authority, is built upon a weake, a slippery, an unstable foundation. When hee was thus preparing for this holy businesse; the heavens lowred, the clouds swollen big like a pregnant and fruitful wombe, travailed to be delivered of their burthen of moysture. The Meteors exhalations, the matter of corruscation: and lightning, by fiery flashes, and much crackes of thunder contained not themselves,

ſelvs, but burſt out, ſo frequently, with violent powring down of raine over all the whole County, and neighbouring places: as if the Heavens threatned the diſſolution of Nature, & the conflagratiō of the earth: and that the one, to wit, the heavens, diſliked to behold; the other, the earth, to ſuſtain ſuch an unnaturall parricide and bloudy Monſter. This I ſpeake not to aggravate the griefe of his aged Father, already loaded therewith: nor to adde any ſcruple, or grain of ſorrow to his mourning and diſconſolate Kindred; for, and in whoſe heavineſſe my owne heart doth ſympathize by commiſeration: nor do I intend hereby to intimate any thoughts of my ſoule, that he is now rejected from the preſence of God; I leave ſecret things to

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the Lord of *Secrets*, *Deut.* 29. 29. I onely declare what I conceived from the present constitution and frowning effects of the fiery and imperfect bodies hanging over our heads. And surely I am perswaded, and convinced from the cleere Testimonies of Gods sacred Word, that if his Faith was strong, his Humiliation serious, and his repentance deepe and effectuall, as he often reported to mee they were, and desired to be credited therein. That then his scarlet sinnes, died in his Mothers and Brothers bloud, are washt away, and made white in the bloud of Saviour, *Isa.* 1. 18. And that the cry of Naturall, unnaturally spilt bloud, is not suffred to ascend into the eares of the Lord of Sabbath, *Iam.* 5. 4.

36 This Malefactor, being now come to the place, where the Gibbet was erected for his exemplary punishment: Hee kneeled downe and made a short prayer to GOD. And having finished his devotions, and being commanded to ascend the steps of the ladder: as soone as the Executioner had put the rope over his head into his necke, hee was instantly so surprized with the feare of approaching death, that in all the parts of his body hee trembled with great perturbation and anguish of Spirit. And when hee was ready to be turned off, hee cryed twice with a loud voice, *God bee mercifull to mee a great Sinner*. And then being cast off and strangled to death, to the great Agony and regret of his friends

friends and kindred the beholders thereof, testified by there shrill shreekes and cryes, he was trussed up into a frame of Iron brought thither for that purpose: And his body found though deprived of sense to feel it, the truth of that Iudgement denounced in the Scriptures, *The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Vally shall picke it out, and the young Eagles shall eat it.* For, as well the Father was mocked, as the Mother despised, when his bloudy heart and hand robbed the Husband of his Wife, and deprived the Father of both his Sonnes. When hee had hanged forth waving in the aire more than a fortnight, and lesse than three weekes, some Brethren of his

p Prov. 30. 17.

owne disposition and faction, who are restlesse in wilfulnesse (that I may not say wickednes) contrived a device by rearing up a ladder in the night, a worke of darknesse, to saw off that part of the Gibbet where his body hanged, and tooke it away even then, when the smell and stench thereof was so unsavory and noysome, as hardly able to bee indured; unlesse they were provided with strong *Antidotes* to correct the loathsome savour of his putrified carkasse: but it was a messe good enough for such contemners of royall Majestie, and the wholsome lawes of the best governed *Republike* upon the face of the earth.

37 And now in few words to touch the fact of those Persons, who by graceless disloy-

alty have opposed the practice of Law and Iustice: did they not know that the body of every Malefactor, after legall conviction and judiciall condemnation, is wholly at the dispose of the King as a part of His Royall Prerogatiue, by virtue of the violation of His Lawes; The Right of the King Himselfe therein, which Hee hath received from *Gods* sacred Ordinance, is by delegation of subordinate power transmitted to the Persons of the Iudges: and they by prouunciation of Iust and legall sentence, are to command the execution of what the letter of the Law hath given in charge. Out of which just and formall gradation descending, I draw this consequence and regular deduction ascending. He

Rom. 13. 1,2,3,4.

that resists or nullifies the sentence of the Law pronounced by the Iudge, opposeth therein the Naturall law of humane equity familiarly knowne to all men, and dishonoureth the Person of the Iudge from whom that sentence proceeded. The dishonour of the Iudge, being the Deputed substitute of the King, falls directly on the Royalty of His most sacred Person. The dishonour of the Kings Person, being the vice-gerent of the LORD of *Hosts*, rests not there, but ascends to the contempt of the Divine Majesty of God himselfe, whose constitution it is, *Gen. 9. 6. Who so sheddeth mans blood, by man shall his blood be shed, for in the Image of God made he man.* Did not then the sters

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lers away of the putrified corps of this Malefactor know these things before hand? To charge them with Ignorance of such things, which the *Dictates* of naturall reason hath imprinted upon the table of every Mans heart, is to make them brutish, and to range them with beasts: To say they knew these things, and yet against their owne knowledge and conscience, they contemned all perceable obedience thereunto, is to make them peremptory and Rebellious, against both Divine Majesty in the nature of God, and humane Majesty in the person of the King. Thus I have put them upon a Λῆμμα, a Logicall forme of reasoning, so called ἀπὸ τῦ λῆς λαμβάνεσθαι, of catchnig the delinguent on both

sides. Let them now take whether part they will, either to be concluded bruite beasts in the shapes of men, by their stupid ignorance; or saucie *Rebells* under the visour of Puritanisme. And full time it is to subdue their insolent contempt of all Lawes Ecclesiasticall and Temporall, and to keepe them in order. For when the constitutions of the Church are proudly violated, and the Lawes of the Common-wealth contemptuously vilified; yea, even the ever blessed and pure ordinances of God himselfe rejected, to satisfie Arrogant Selfe-will: what obligations or bonds are existent in nature, able to represse the disorders of unruly persons? And thus I have done with the County Prisoner.

38 And now to vent my owne hearts griefe for many yeares suppreſt and ſtifled in my troubled boſome; and a little to inlarge my ſelfe, and to make knowne the quality of that people with whom I live: Know, good Reaker, that this Towne of *Shrewsbury* the place of my birth and reſidence, is greatly troubled with a ſect of Men and Women, with whom I have had much intercourſe of converſement; not by way of intimate familiarity approving their wayes, but of vexation and trouble of minde, that I could not in thirteene yeares paineſull Miniſtry among them, reclaime them from their wandring fancies, and reduce them to obedience of ſupreme Majeſtie, in the perſons of two moſt

illustrious and Royal Kings, the Father and the Sonne. But the more I laboured therein, as their Consciences can and doe witnesse unto them, the more I incurred thereby their secret hate, and detraction of my person, with detriment and losse to my temporall estate.

39 They had about foureteene yeares agoe a learned and Reverend Preacher, who by the practice of two and twenty yeares Ministery among them, with divers conferences and perswasions to loyalty and obedience, could never worke any thing upon their perverse and peevish dispositions. When he grew aged and decayed in his strength, these persons laid their counsels, purses, and powers together, and provided them of a

Mr. Bright.

Lecturer,

Lecturer, who concurred in opinion, practice, and faction with them. The man being come among them, setled in his place, and supported with countenance, favour, feasts and liberall contributions, by underhand collections in all the Parishes of our Towne; entered upon his Ministry, and mightily laboured with his best abilities to encourage them to constancie in their supposed zealons, but in truth in their erroneous schismaticall, and disloyall courses. These things being wisely observed, and the portion of his gifts and Talent noted by that Reverend Gentleman not long before his death: Hee being invited to the house of a Gentleman of our Towne, and entring conference of these

things at the table, brake a witty jest upon their *Lecturer*, and as it were Prophetically signified the truth of the event of his factious courses, saying,

p Gen. 41. 4. p *The leane Kine will eat up the fat.* For indeede, in the issue it so fell out in our Towne; A leane, factious, and schismaticall Ministrie obscured the light of better parts in men of the same calling: and to strengthen a partie, and to countenance disorder, with *Theudas* boasting himselfe q *to bee some body*, and with *Iudas of Galilee, hee drew away much people after him.* But as they perished in their *Tumultuous* uproares, so this practice little inferiour in action and working, in a few yeares dissolved of it selfe, and only the ruines thereof remaine

q Acts 5. 36. 37.

yet

yet among us. The Reverend man lying on his death-bed, the Magistrates of our Towne repayred to visite him in his sicknesse; to whom hee gave in strict charge, that, as they *Tendred* the glory of *God*, their owne loyalty to their Liege and Soveraign, whose Ministers they were by deputation of dignity and authority, and the peace and welfare of their Corporation, they would carefully resist the purpose of many, who laboured to obtrude upon the Towne to succeed in his place a *Non*-conformed Minister. And hee told them further what hee himselfe had noted in his wise observations: to wit, that where any of this sect of disloyall and factious Ministers entered, and were entertained by any people

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there in very short time, they proved Incendiaries: and by meanes of their owne personall disobedience to the prudent and pious Lawes of our Church, that Corporation, Towne, Parish, or Village, became rent into faction, and cleaving unto parts by violation of unity and Christian peace.

40 This Reverend man being laid in his sepulcher in peace and honour, one M^r. *Browne*, a learned and godly Minister, of exemplary virtue, and pious conversation, was elected to succeed him; and this man exercising his labours among them by the space of thirteen yeares, was so rudely and unchristianly handled in their insolent contempt of his talent and paines; that by an invective and bitter

Libell

Libell, consisting of fourteene leaves in *quarto* cast into his garden; they disquieted his painefull and peaceable soule, and shortened the date of his troublesome Pilgrimage. They are a generation of men strongly addicted, to heare no other Ministers, but those of their owne character and print; and such men, though of lightest talents and meanest parts, they extoll and advance up to the clouds in raptures of admiration; runne after them from place to place to be partakers of their sanctified gifts and holy exhortations: In the meane time neglecting the Ministry of those learned and godly men, whom their owne judgements, though depraved with errour and sinister surmises, and their consci-

ences,

ences, though misguided by selfe-will, cannot chooſe, but prefer by many degrees before their owne boſome Darlings. But humility and patience muſt be the guides of godly Chriſtian men, ſubmitting themſelves to the holy pleaſure of God's Divine will; who in theſe croſſes of diſgrace and contempt from others; exerciſes thereby their piety, wiſdome, conſtancie in bearing with the rods of his fatherly correction; whereby he conformes them in holy ſuffrings to the perſon of our *Lord* and *Saviour* CHRIST IESUS that Sonne of his love. And His holy Decrees being made knowne to his Church, muſt poize and hold in even temper of prudent moderation and godly ſubjection unto them the ſoules

a Rom. 8. 29.

soules of all his children to whom Hee hath made knowne, *That the time will come, when they will not indure sound doctrine but after their owne lusts shall heape unto themselves Teachers having itching eares; and they shall turne away their eares from the Truth, and shall bee turned unto fables.* For among the great fables of the world, which attempt to defile the sacred purity of the Gospell, this of *Non*-conformity holdeth the chiefe and principall place. For though the object of its proud, ambitious, and peremptory discontent, use the varnish and pretence of harmlesse Ceremonies, to raise up their cavills, and perpetuate their secret railings: yet the traine of consequences depending on

2 Tim. 4. 3, 4.

theſe lighter matters, will be found not to terminate in Ceremonies; but to ayme at ſuch ſubſtantials, alterations in Church and State, as would willingly ſubjugate the Royall Diadem and Scepter of Princely Power, to the ſubordinate rule and direction of their Preſbyterian conſiſtory.

41 Vnto this Towne of ours, divers Gentlemen from many parts of this Kingdome, and Widdowes alſo, have within theſe twelve laſt yeares reſorted: Reſolving heere to plant themſelves for a fixed habitation, and expecting to enjoy with impunity the vaine toyes and Schiſmaticall conceits they brought hither with them. But my truſt is, under GOD, and the ſacred and royall Majeſtie

of our King, that our Reverend Bishop will either in short time reforme their irregularities, or cause them to returne to the places of their former abode. Hither also have flocked Mechanicall fellowes of many Artifices and Professions, Masons, Carpenters, Brick-layers, Corsers, Weavers, Stone-gravers, and what not? And being in their persons of worthlesse quality, and receiving countenance from men of better ranke; they have pestered our Towne with disobedience and Schisme, and for their low condition and obscurity of living, have escaped presentment, and passed unregarded. Pardon my zeale, good Reader: a surcharged heart speaking nothing but knowne and justifiable truth, may

may juſtly obtaine liberty to unburden it ſelfe. Now theſe perſons of the better and inferiour ranke, grow preſently into ſtrict and inviolable leagues of mutuall amitie; as if long continuance of time, experience and proofe of their Chriſtian virtues, had incorporated and united them together in reciprocall ſocietie. For it is the nature of Schiſme and all unwarranted courſes, ever to ſhew it ſelfe active in malignitie, and by examples and incouragements from one to another, in ſhort time to diſdaine to ſubmit themſelves to the commands of their Superiours; leſt thereby they diſhonour their fantaſticall profeſſion, by ſhrinking from the hold of their Chriſtian liberty, and

abridging

bridging themselves of their selfe pleasing fantasies. They assemble, and feast, and pray, and discourse, and perhaps take liberty also to complaine and lament each unto other, that the Reliques of *Rome*, continue still among us, to adulterate the sacred puritie of our Gospel of Peace. But blessed be the Name of the LORD our GOD, and thanks be given to the excellent Majestie and Pietie of our King, who resolving in his royall heart, *Quo ad brachij humani virtutem*, to conserve the puritie of the glory of CHRIST in supporting the free passage of his blessed Gospell, doth also designe in his Princely thoughts and intentions to reduce His wandring subjects to uniformity of obedience.

42 A Letter was written by a *Non*-conformed Minister, to that late reverend, worthy, and learned Prelate Bishop *Iewel*, who, if the judgment of Master *Hooker*, ratified with the approbation of that most Illustrious, Memorable, and Learned King *Iames* may be received, was one of the most accomplished Divines that Christendome hath yielded for some hundreds of yeares. In this Letter the judgement of that gracious man was desired touching our Ceremonies, and specially the government of our Church by Bishops. Who weighing in his prudent and peaceful thoughts, the sleight Arguments sent unto him, wherewith the impregnable fort of our discipline was attempted for battery and subversion;

t *Hooker Eccl. policie pag. 68. Preface before Iewels works.*

version: replyed thus, as he is cited by Doctor *Whitgift* in his Reply, [u] *As for these reasons, in my judgement they are not made to build up, and they are too weake to pull downe. Sultitia nata est in corde pueri, & Virga disciplinæ fugabit illam*, [x] Foolishnesse is bound in the heart of a childe, but the rod of correction will drive it from him. It is but wantonnesse, correction will helpe it. Thus far Bishop *Iewel*. Now the weight of this mans authority, furnished as hee was with infinite variety of reading in the writings of the Church, Ancient and Moderne; is more to be esteemed than the up-start conceits of many hundreds of those light and vaine Novellers, the wanton preturbers of our Christian peace. And till this correcting

[u] *Answer to a Libell intituled, An advertisement, &c.*

[x] Pro. 22. 15.

recting rod of Humane power qualified and ratified by divine authority, and given by God into the Princely hand of His Vicegerents; be either inflicted, or at least lifted up and shaked (though shaking without striking will doe little good:) these men are so setled upon the Lees and dregges of their pleasing errours, that like *Moab*, [y] *for want of emptying from vessell to vessell*, they will still retaine their old sent within them.

y Ier. 48. 11.

43 I publikely told them five months agoe, namely in July last past 1633 in a Preface to my Catechisme Lecture in a very great assembly; that it was to be feared, that they who obeyed not the Lawes of the King, did curse his sacred person

son in their hearts, contrary to that rule: *Curse not the King,* Eccl. 10. 20. *no not in thy thoughts, and curse not the rich in thy bed-chamber: for a bird of the ayre shall carry the voyce, and that which hath wings shall tell the matter.* These words of mine stirred up such a tempest in their unruly, tumultuous and stormy affections; that many of them rashly vowed, but have fayled therin, that they would never heare mee againe; because I imployed good Talents and partes to the disgrace of Gods children. But now let them give mee leave, since time hath alayed their passions, and rendred them more capable of wholsome advice; to tell them without feare or flattery, that I conceive the Spirituall meaning of these words in this

this sense. Hee that obeyes not the Law, which is by command of Princely power and Iustice imposed on him, *Curseth that law which he refuseth to obey, for between obedience and cursing there is no medium or meane in the sense of Gods Spirit.* For every act of murmuring and repining against the supposed iniquity of any law, coupled with contempt of the same law by disobedience thereunto, is an act of the heart and Spirit of that man cursing the law, to which hee refuseth to yield true and faithfull subjection. Now this inward curse lighting on the law which is disobeyed, reflects, or rather falls directly on the Majesty of the King, from whose sacred Authority, as hee is the immediate Vice-gerent of God,

that

that law receives either *Constitution*, or *Ratification and Command for obedience.* This sense I obtrude not on these persons, as arrogating to my selfe infallibility of judgement in the meaning of Gods Spirit; but I refer it to the grave and deliberate judgement of those prudent and learned Persons, who sit at the Helme of government in our Church, and are more profound in knowledge, and fully able to resolve & cleere this doubt; for as then, so now I deliver onely my opinion and no more. But yet let me further tell them, that since they like not to bee told that their thoughts and hearts do *Curse Christian Kings* whose lawes checke and countermand their novell fancies: what will they say to that place of sacred

Scriptures ? Iob. 34. 18. ? *Is it fit to say to a King, thou art wicked?* &c. If the lawes, whose vigour, life, and authority, flow immediatly from Kings and Princes in their Dominions, bee in their nature wicked as they are Lawes; certainely the Princes themselves, who enact or authorize those lawes, in the censure and judgement of those men who vilifie the same lawes by refusing to obey them, cannot be good. So that let them turne themselves which way they will, they are taken in a snare woven from the cleare sense of the sacred Scripture. For either they curse the King in his lawes, or they judge not his Person to be righteous, from whom unjust and unrighteous lawes doe proceed, and are impos'd by com-

mand. For they cannot possibly affirme the King to bee righteous, nor his lawes to be righteous, when they refuse to give obedience both to the one and to the other. I know they will reply, that they love and honour the King, but that they like not his lawes. And I answere them againe, it is impossible to love and honour the King, and to dislike his lawes: for the lawes are the spirit and life of the King as he is supreme head over his people, securing the royalty of his Princely state, and sweetly attracting his subjects to cheerfull obedience. For therefore doe the subjects honour, reverence, and love the person of the King, because of the righteousnes and equity of his lawes,

whereby they are governed in tranquillity and peace. And on the contrary, no man living in the world; doth naturally, freely, sweetly, love the person of a Tyrant; because he rules by the rage of his affections, and the strong hand of power; and not by the peaceable rule of Iustice, and approued lawes. So that the true and cordiall love of subjects to their King, ariseth in them, not onely from relation of superiority in his person, and inferiority in theirs; but much more fervently and firmely, from his pious care in constituting good lawes for the regiment of his people in honour wealth, peace, and liberty, free from the vassallage of oppressing subjection.

44 Vnder the light and law of

of nature, the very Heathens illuminated and endued with some acts of inspiration from GOD, to quicken the principles of native light in their own soules; have with more veneration and reverence honoured their Kings, than Christians have done the knowne Vicegerents of GOD under the Law of Grace, after the cleare declaration of GOD's will pressing and commanding obedience unto them. For *Elihu* a young man could say to *Iob* and his friends, [a] *He withdrawes not his eyes from the righteous, but with Kings are they on the Throne, yea hee doth establish them for ever, and they are exalted.* And herewith accords the wise, and as I may truly say, the holy sentences uttered by those men, who

[a] Iob. 36.7

being destitute of the Divine and supernaturall light of Christian faith, have shewed to the world the light and the extent of Natures law in their understandings. Θυμὸς γὰρ μέγας ἐστὶ Διοτρεφέων βασιλήων. Τιμὴ δ' ἐκ Διός ἐστι φιλεῖ δέ μιν μητίετα Ζεύς. The mindes of Kings are great in understanding, their honour is from *God*, and they are beloved of Him, and directed. What other sense can these words import, recorded both in sacred Scriptures, and by Heathen Writers, than that GOD hath stamped the Character of his Divine Majestie both on their persons for Authority, and on their hearts for government and direction? For undoubtedly this sense is confirmed by other places in the sacred Scriptures, As, [b]*The heart*

Homer. Iliad.

[b] Prov. 21.

heart of the King is in the hand of GOD as the Rivers of waters, he turneth it whither soever he will. And againe, [c] *A Divine sentence is in the lippes of the King, his mouth transgresseth not in Judgement.* And this sacred Truth is approved by the consenting judgement of the ancient and godly learned. "Ἐδωκα ὑμῖν τιμὴν ἐμὴν, καὶ τάξιν, καὶ κλῆσιν. ἀκούειν ἐμοῦ κελεύω, κρίνατε τὸν λαὸν. I have given unto you Princes mine owne honour, mine ordinance, and my calling, requiring you to judge my people, as if I my self did judge them. And for the preventing of disobedience against the sacred Persons of Kings, and their Lawes; all sorts, rankes, and degrees of men in the visible Church of GOD, and out of the pale there-

[c] Prov. 16 10

Iustin Mart. r.

[d] Rom. 13. 1. of, are commanded, [d] *Let every soule be subject to the Higher Powers, for there is no Power but of* GOD. And those words are expounded by an ancient, very learned, and godly Father of the Greeke Church after this manner. Καὶ δείκνυς ὅτι πᾶσι τοῦτο διατάττεται, καὶ ἱερεῦσι, καὶ μοναχοῖς, καὶ τοῖς βιωτικοῖς μόνον, &c. The Apostle demonstrating that these things are commanded to all men, unto Priests and Monkes, and not unto secular Lay-men only, he makes it manifest from the preface, saying, *Let every soule be subject to the supereminent powers*, yea, though he be an Apostle, an Evangelist, a Prophet, or whosoever he be; for this subjection doth not subvert pietv. And againe, the rule of GOD's Spirit in Scrip-

Chrysost. in loc.

rures;

tures commands us, e *My sonne feare thou the* LORD, *and the King, and meddle not with them who are given to changes.* e Prov. 24.

45 How comes it then to passe, seeing these things are so manifest in the sacred Scriptures; that so many Ministers in our Church, by faction and schisme, doe rend in pieces that blessed peace and unity, which they are every-where in the holy Scriptures f commanded to preserve and support? The true cause hereof I take to be this; *The poverty of the inferiour sort of our English Clergie.* And this Answer I gave to the Lord Bishop of our Dioceese proposing this very question unto mee at the table of a worthy Knight of our County, my Noble and very Honoured friend. For in f Ephes 4. Phil. 2. 2,3. Sir *William Owen.*

this age of ours the practice of many Ministers, exactly correspondeth with that of certaine Priests and Prophets in the Church of *Israel*. g *The Priests teach for hire, and the Prophets thereof Divine for money: yet they will leane unto the* LORD *and say, Is not the* LORD *among us? no evill shall come upon us.* For these *Non*-conformists, as they are the movers of this faction, and violation of our peace; raise to themselves (as farre as I am able to conceive, and I thinke all wise men of this Land concurre with mee herein,) an underhand maintenance, by private Benevolences of seduced friends, after this maner, by certaine gradations of Art and policie.

g Micha. 3. 11.

1 First,

1 First, they insinuate into the peoples hearts, a fly opinion which must not be contradicted; to wit, that many things are amisse in our Church government; which only *Gods* faithfull servants enlightned with His Spirit, have found out, discovered, and made knowne to the world; and because they cannot obtaine a reformation, as the pious zeale of their hearts desireth, they are forced to groane under the heavy burthen of Antichristian servitude. Now the *Mobile Vulgus* hearing these deplorable complaints, uttered with the gravity of well composed countenances, and expressed in an accent of sensible lamentations; by such men who are spiritually guifted and qualified for

prayer:

prayer, and other holy offices: presently they are so soft and flexible to receive any impression; that they even of their owne accord, without any further motives, hasten to this conclusion of their owne wise making, *surely these are good men, and by their prayers and Ministry doubtlesse salvation is brought unto them, and all other blessings upon their families.* And if these good Christians, the entertainers of these holy men, shall take some liberty to themselves to love the world and worldly things, under the names of frugality, good husbandry, and provident circumspection in all their affaires; and also shall now and then stretch their consciences for the enlargement of their temporall estate, whereby they

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are made capable of dignities and precedencies in the Common-wealth: yet for all this, they know their zeale is pleasing unto the LORD their good GOD, *Because their houses and their bowels are open, and not straitned against His Saints.* For our LORD and SAVIOUR JESVS CHRIST hath assured them, [b] *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and hee that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.* And thus the common people to countenance an artificiall vanitie, masked with sinceritie, are willing and forward to delude their owne soules.

[b] Matth. 10.41.

2. Having thus layd their ground-

ground-work, by traducing the Church government, with intimation of their owne piety, in that they cannot apply themselves to submit to the practice of it: then they raise the goodly structure of their Babylonian Tower, and effectuate therby their designed projects; for then they are presently admitted into Christian families among the richer sort of people; who out of a spirituall ambition, which their wealth hath begotten in them, are strongly addicted to please themselves, and to be voyced abroad for religious persons, in giving entertainment to godly Ministers. Hence growes a familiaritie in the LORD betweene these Ministers and their kinde friends: so that after supper,

wherein the blessing of GOD have beene plentifully received, by eating of the fat, and drinking of the sweet; they goe to a solemne prayer and thankesgiving for the blessings they have presently received. But in this Prayer, the King, the Queene, and the royall offspring are very rarely; or to speake more home to their practice, are never mentioned: though thereby, through their omission of so gracious a duty, they contemne and violate an expresse precept of the new Testament: *I exhort that first of all supplications, prayers, intercessions and giving of thanks be made for all men; for Kings and for all that are in authority, that we may lead a quiet and peaceable life in all godlines and honesty.* And un-

1 Tim. 2. 1, 2.

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der a tyrannicall State by conqueſt and ſeverity of uſage, GODS people are commanded: *Seek the peace of the Citie, whither I have cauſed you to be carried away captives, and pray unto the* LORD *for it, for in the peace therof ye ſhall have peace.* If this be the revealed will of the LORD, that neither tyranny, captivity, vaſſallage, or oppreſſion, ought to interrupt the gracious and charitable current of our devotions to GOD; but that we are expreſly commanded by our LORD and SAVIOUR: *Love your enemies, bleſſe them that curſe you, doe good to them that hate you, and pray for them which deſpitefully uſe you, & perſecute you.* What can theſe Miniſters think of themſelves, who living under the peacefull Regi-

Ier. 29. 7.

Matth. 5. 44.

ment

ment of a pious Prince, graciously affected to advance the glory of our LORD, in propagating the lustre and power of his sacred Gospel: but that they themselves are lively described by the ancient Pagans: For *Diogenes* could say of the flatterer, Τὴν περὶ χάριτος λόγον μελίτινην ἀγχόνην εἶναι, διὰ τὸ ἀναιρεῖν αὐτὸν τοὺς ἀνθρώπους διὰ τῆς κολακείας. Speeches uttered to the pleasing of men, are an hunnied halter, wherwith by adulatiõ the flatterer strangleth his flattred friend. And another Philosophers says of such, Κρεῖττον ἐν κόραξιν εἶναι, ἢ ἐν κόλαξιν ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οὗτοι δὲ ζῶντας ἐσθίουσιν. It is better to fall among Ravens, than among flatterers, for those devour onely carcases, these eate up living men. For in the prayers which these

Diogenes.

Antisthenes

Non-

Non-conformed Miniſters doe make, they neuer faile to mention their owne friends and good benefactours: But zealous raptures are caſt up to heaven craving of the LORD in His love and mercie *That He would ſhine upon their Tabernacles: and powre out Rivers of Oyle and Butter vpon them.* And though this kinde of Miniſters have no better abilities, than other men have in prayer and ſpirituall devotious, who dare not for feare of diſhonouring GOD, and defiling their owne conſciences with hypocriſie and adulation; intrude and creep into their neighbours houſes, to eate up their family-proviſion, and to lighten their purſes: yet by this their fawning vpon good Chriſtian people, they

Iob. 29. 4.

they knit up the knot of firme binding and religious familiarity. And these Ministers grow hereby in the houses of strangers, to exercise masterly authority over the children and servants: And happie is the master, but especially the mistresse, when she sees it so. And unlesse these men farre remote in place of Habitation from them, will deigne many times in the yeare, to ride twentie, thirty, fortie miles to come and visite their friends newly found, and preach unto them, and pray with them: These vaine, ignorant, and selfe-pleasing Laickes, thinke themselves scarce blessed off GOD, by the neglect of their Pious, and their new friends spiritually qualified with fervour of devotion.

3 These

3 These Ministers make their friends to know, that they could be content for their sakes and to doe them spiritual good, to enter upon a Lecture, and preach unto them; but for Pastorall charge clogged with Incumbency and residence, which may hinder their vagaries, and restraine them from travelling to visit their profitable friends; whereby they are in danger to lose their acquaintance, and abridge the liberal benevolences of their good Benefactors: and which may also tye their strict and reserved conscience to performe all ministeriall acts, furnished out with Romish Ceremonies, as they terme them: ô this their tender hearts and queasie stomackes cannot endure: even as the Fox in the Fable

ble cares not for grapes, because they hang out of his reach. For if many excellent men of worth and parts, living in the Vniversities, the Fountaines of Divine and Human literature; are rarely called forth for their merit, to enjoy and execute Spirituall Livings abroad in the country; but are suffred to their griefe *Conseneſcere in ſtudiis*, to wax old, and spend the strength of their dayes in their private studies; unlesse they will travell abroad, make a noise in the world, and comply with the Gentry by servile adulation: What may we thinke of these seeming Saints, who are of the meanest gifts for the most part in our kingdome? Surely unlesse these men worke by policie, fawne, flatter, apply

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to their good friends and spirituall *Zelots*: they are like many times to goe to their beds after light suppers. And although they have often read, yet they have not learned the contentation of the holy Apostle, [k] *I can be full, and I can be hungrie.* For of all things in this world, hunger and fasting least consorts with these mens dispositions; who are present at, and partakers of more good feasts and plentifull feedings than any kind of men in the Land besides. And how many of them, I wonder, can say with blessed *Paul*, [l] *I have coveted no mans gold, nor silver, nor Apparell.* And further to the never dying memory of his hearts integrity, [m] *We have renounced the hidden things of dishonesty*

[k] Phil. 4.12

[l] Act. 20. 33.

[m] 2 Cor. 4. 4

dishonestly, not Walking in craftinesse, not handling the word of God *deceiptfully, but by manifestation of Truth commending our selves to every mans conscience in the sight of* God. And hee leaves not there, but unto all people with whom hee had familiarly conversed, and by plantation of Churches among them, had begot their soules to God, hee gives testimony of the soundnesse of his owne heart free from the close vice of fraudulent adulation, saying, [n] *Neither at any time used we flattering words as a cloake of covetousnesse, God is witnesse.* And to set forth the true object of all his aimes and travells, he tells his spirituall sons, [o] *I seeke not yours, but you.* In the practice of

[n] 1. Thes. 2. 5.

[o] 2. Cor. 12. 14.

of these rules I suppose, and that without errour of judgement, or breach of charity, the conscience of the sincerest *non*-conformed Minister in this Kingdome, is not able to justify himselfe, nor to say from an upright and sound heart, [p] *I know nothing by my self*. And if the rich Gentry, and other wealthy persons in this kingdome, will please to make proofe hereof; let them restraine for a yeare their familiarities and bounties from this craving, or having generation; and thereby this matter will grow out to an experienced issue; and then this now suspition, will demonstrate it selfe, either for an invented accusation, or a true and reall affirmation.

[p] 1 Cor. 4. 4.

46 Yet touching the hearts and

and consciences of these men in their pleasing and profitable courses; I will not take upon me to judge, or censure, or so much as deliver my opinion what I thinke: but because it is the Royall Prerogative of *God*, as to be the Lord and Creator, so also to be the searcher, and the censurer of their hearts; I will leave them in his Divine hand of Soveraigne power to know them exactly and to judge them justly. Onely this I will say on the behalf of this *Church* and Kingdome, so lightly esteemed of these men and their friends, for piety or sincerity; that this Land, blessed be God therefore, is plentifully stored with many Christian men (no Nation of the Earth comparable for number or worth)

richly furnished with the knowledge of Gods will, with Piety, Virtue, and the true feare of God, and abundantly accomplished with all good and profitable literature: not puft up with the wind of ambition, nor addicted to concurre with the streame and sway of the times, as these men scornefuly phrase it: but ballased with pure conscience for the sound and true worship of God, and with desire to consecrate themselves to his holy service: and these doe not stumble at those Nicetie, which these Irregularians cast into the heads of Lay people, nor under any pretense of Idolatry or superstition in Ceremonies, divide themselves from the unity of that gracious *Church* their Mother, in whose wombe they

they were conceived, borne, and Baptized. Whose persons, worths and abilities, being cast in equall ballance of comparison man for man with the adverse party: I easily conjecture, and I know the adversaries themselves will readily yield it, will preponderate the levity of these singular and selfe pleasing separatists. And though they will plead for themselves, that not learning and worth, but *integrity* of life is that rule whereby we ought to judge of the gifts of saving grace in any kind of men; according to those words of our Lord, [q] *I thanke thee ô Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, & hast revealed them unto babes.* Yet if these words of our Lord

[q] Matth. 11. 25.

shall be applyed to the matter we have now in hand, and made a generall and sacred Canon whereby to guide our judgements, in this point; they will infer παράδοξον ἄλογον, a paradoxe most unreasonable, absurd, and more than Bruitish it selfe, to wit, *That the Lord in his Wisedome or Iustice, hath made a perpetuall Divorce betweene learned knowledge and true Pietie*; and that unlearned ignorance is the ready way to the attainment of his saving graces, both of the true knowledge of his will and of sanctification by his Spirit. Which position so wild and desparate, how farre it differs from that Popish Tenet, That ignorance is the mother of devotion, let the Learned judge. But where there is an equall por-

portion (to say no more) of Piety towards God, of integrity towards all men, in the hearts of Learned men, as well as of the unlearned: To exclude the Learned from the sound Iudgment of divine truth, and to appropriate the same to men of meaner qualities and abilities, is to avert the order of divine wisedome and providence: for then should the prophane and secular Learning of *Moses*, who was *Learned in all the wisedom of the Ægyptians, and was mighty in words and deeds*, have beene a Barre and impeachment unto him, from attaining the favour of God. Then should the learning of *Paul*, who was *brought up at the feet of Gamaliel*, a learned Doctor of the Law, have prevented both his eternall electi-

Acts 7.22.

Acts 22.3.

on with GOD, his designation
Act.9.13. to the Gospell, and his *Temporall vocation for plantation thereof.* Then should the learned knowledge and secular Arts of the holy Saints, Fathers in the Primitive Church, *Iustin Martyr, Basil* the great, *Chrysostome, Hierome, Ambrose, Augustine*, with the rest of their venerable contemporaries and successors, have beene a hinderance and let to their true pietie, wherewith the Church of GOD knowes right well their holy hearts were graciously and richly endowed. But every vaine toy and flattering delusion, wherewith this sect of men are apt to please themselves, and delight their friends; must not passe for currant Truth in the approbation of GODS true

Saints

Saints and servants, the Orthodoxe Church of CHRIST here on earth.

47 Now for the reforming of these mens judgements and practice, though many learned Treatises, and laborious Volumes have beene judiciously written from time to time: which might convince their understandings of error, and justly checke their consciences for their under-hand practices, and Schismaticall courses: yet that Godly Reformation, which was and is desired, hath not so prosperously succeeded: Because, as far as my poore understanding is able to conceive, the chiefe thing *was*, and is yet *wanting*, which might have effected and established our peace; and that is, *A legall*

proviſion of encouraging maintenance for an able Miniſtry. For, as long as men of worth for quality, as all Miniſters ought to be, are forced to grapple with povertie, which begets contempt of their perſons, and diſeſteeme of their Miniſtery: So long the nature of poverty, wherewith they are ſenſibly pinched, is ever active in deviſing ſhifts to ſuccour and to relieve it ſelfe. Now, what ſhifts can the wit of any man living excogitate, whereby to relieve himſelfe, which may carry a countenance of Piety and ſincere dealing? But by inſinuation to creepe into the favour and eſteeme of great men, and the richer ſort who are able to ſuccour and ſupport them: And by obſequious flattery to inſtill

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into their hearts an ill opinion of the present Government under which wee live; and to which conceit, because it tends to Innovation, and singularitie, most mens hearts are prone and inclined; according to that of the *Comœdian: Obsequium amicos, veritas odium parit.*

Now this obsequiousnesse, whereby friendship is prepared, must of necessity deflect from the wayes and rules of *Truth*, or it will never take hold and politickly succeed. For, to apply it to the purpose we have now in hand: *If all the Nobility, Gentry,* and *Rich-men* of *England were fully perswaded, both in judgement and conscience*; that the Discipline of our English Church is exactly consonant with the Word of God, and

needs neither *subversion, correction*, or *alteration*; as both justly and judiciously they ought to be so perswaded: Then any Minister of able gifts, in the knowledge of GODS Word, adorned with virtue and sanctitie of life, would serve their turne, either for their Parish Minister, or Family Chaplaine; without that solicitous distinction of person, and person, for opinions sake in matters of Ceremony, which rules too much in this divided Church. For, where no variety or differences of opinion have liberty to worke upon mens understandings, consciences, and affections, by reason of that generall unity, which ought to be among us Church-men, both in judgment of our peaceable discipline,

cipline, and uniformity of practice in our submission thereunto: There every wise and charitable hearted Gentleman, must needs be free from faction and part-taking; and thereby the peace of our Church gratiously composed. So that this *Non-conformity* in the first brochers thereof, was but a tricke of politick wit, by casting differences of opinion among *Good* people, to make way for themselves, to raise a party of private friendship; and thereby to draw unto them, such competency of maintenance to their estates, and credit to their persons; as might both relieve their poverty, and inhance their spirits to a selfe-good opinion of their owne inventions; by ingrossing many mens good opinions

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pinions of their Pietie, their virtue, their averſneſſe from Popery. And if all the policie of this wiſe, learned and religious Kingdome, ſhall racke and teynter it ſelfe, totally to ſuppreſſe and ſupplant theſe courſes; it will never be able, in my poore opinion, to effect their juſt & righteous deſignes, till a proportionable maintenance, ſetting Miniſters free from a ſervile dependance and ingagement to their people, to ſweetly invite, and induce them to obedience. For, as long as any ſap or moyſture of diſcontent, by poverty, remaines in the root of *Non-conformity*, it will regerminate, bud-forth againe, and creepe into corners; although the ſtrong arme of Regall power and ſound Iuſtice guided

guided by sanctifyed policie, suppresse the raging flames, and restraine the open walking thereof.

48 I have many times in my private meditations of these matters, admired how it hath come to passe, that those prudent and well-intended Lawes, which were in the Raigne of King *Henry* the Eighth first projected: And afterwards in the Raigne of his religious and wise Sonne King *Edward* the Sixt, more largely extracted out of the Corps of the Canon Law, by 32. persons consisting of the Honourable *Nobility*, Reverend *Bishops*, Learned *Divines*, Wise *Civilians*, and Prudent *Gentlemen*; and were also confirmed *Regio Diplomate*, by Regall grant of power from both those

those Kings; and wanting nothing but *Promulgation*, prevented by the immature death of that holy, wise, and learned young Prince, King *Edward* the 6. How these lawes could never since that time obtain their intended strength. For, had those Lawes beene established, either by Parliamentary authority then; or since by the Royall Prerogative of any of our Kings and Queenes, from whom all authority, jurisdiction and power, is derived into Church and Common-wealth; I will make bold to deliver my opinion, and that is this: *There had not bin, I suppose, at this day, one Puritan, Non-conformed Minister in this Illustrious Church and Kingdome.* For, in those Lawes there is provision made for

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for convenient maintenance of Ministers in all the Cities, great Townes and Corporations of England, which are the *Seminaries*, and principall places, where schisme is bred and nourished, conformable to the custome of the City of *London*, by a rate and taxe upon their houses and shops. *In Titulo de Decimis, capite* 14. the Law runnes thus: *Magnam indignitatem habet à tenuibus & Laboriosis Agricolis, decimas annuas Ecclesiarum ministris suppeditari; Mercatores autem opibus affluentes, & viros Scientiarum, & artificiorum copijs abundantes, nihil ferme ad ministrorum necessitates conferre, præsertim cùm illis ministrorum officio non minus opus sit quàm colonis. Quapropter, ut ex pari*

labore

labore par consequatur merces, constituimus, ut Mercatores, pannorum confectores, & artifices reliqui cujuscunq; generis, ac omnes qui scientia, vel peritia, qualecunque lucrum percipiunt, hoc modo decimas persolvant: Pro Domibus nimirum atque terris quibus utuntur, & illarum ratione decimas prædiales non solvunt, quolibet anno dabunt annuæ pensionis decimam partem.

It is a great indignity that poore and laborious Countrey Farmers doe pay their Tythes to the Ministers of their Churches: But that Merchants flowing in riches, and men of Sciences and Trades, abounding with wealth, should impart in a manner nothing to the necessities of their Ministers; especially since these rich men stand

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in no leſſe need of the Miniſters labours, than the Countrey men doe. Wherefore, that from equall labour a like reward may accrew, wee ordaine, that Merchants, Clothiers, and all other Artificers, of what kinde ſoever, and all others, who by any ſcience or skill doe gaine profit to themſelves, ſhall pay Tyths after this manner: *to wit, They ſhall pay the tenth part of yearly penſion, for their houſes and grounds which they hold and uſe*, and by reaſon thereof pay no prædiall Tythes. Thus farre the Law. Now for prevention of cavill, which wranglers are apt to foyſt into all neceſſary offices, and in this particular to ſay, that this Law was intended onely for the City of *London*, and

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is there in force and practice: The very front and title of the Law it ſelfe wipes away, and diſſolves this plea and objection, ſaying unto us: *Solvendas eſſe decimas perſonales juxta conſuetudnem Vrbis London.* Tyths perſonall are to be payd, according to the cuſtome of the Citie of *London.* So that the practice of that Imperiall City is made the Line and Rule to all other Cities, and great Townes of this Kingdome, for payment of perſonall Tythes. If this Law had beene in force from the times of K. *Edward* the Sixt (which is now marked with a marke prefixed in the margine of all ſuch Statutes as are either expired by time, reverſed, or were never ratified, in the laſt impreſſion of

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our Common Statutes at large) although the mainteaance of Ministers, by the profits of their Cures, had not amounted to any great value, nor made their Parsons living in Cities and Corporations to abound with Riches: yet it had preserved them from that *Relation, Dependence, and Subjection*, under the richer sort of Men, which (every where) in this Land they are constrained to give: and by meanes thereof, *Schisme, and breach of Vnity* is fostered and dilated. It had also preserved the purity of the Gospell from being corrupted with that base flattery, and more than servile accommodation; which neither beseemes the Majesty of God's Word, nor the integrity

grity of so sacred a calling. For riches, as all men see, and know, doe raise up the hearts of men to high thoughts, of some worth and excellencie in themselves, and to swell, and looke bigge on their Inferiours, and to expect all reverence and observance from them: So that if Ministers shall attempt by the power of GOD's Word to pricke this bladder; to take downe the extuberancy and to let out the swelling ayre of pride and vaine-glory: They will be sure to cast frownes upon him, and by curteling his meanes of lively-hood, which are onely arbitrary contributions, no knowne or set rates, depending on the pleasure, (by pleasing or displeasing) of their great Masters, they will make him

him feele whom he hath offended. How is it likely then, or indeed possible, that the dispensers of GOD's Word should either purely utter the mysteries of his Kingdome, or with undaunted courage maintaine the honour of their Prince, and the equity of those just and righteous Lawes under which we live: If every high spirit inflate with his riches, from whom their maintenance is raised, shall have power to crush them, and trample them under foote. The want of set maintenance then for the Clergie, by established legall rates in all Cities and Corporations in this Kingdome may justly be termed that *Struma*, a Disease called the Kings evill, and that *Morbus Regius*, that spreading and

and infecting jaundies, occasioning, or rather causing disobedience to *Soveraigne Majesty*, and is no way curable, but by the hand of Royalty.

49 And here my zeale for God's glory, the loyalty of my heart to my Prince, and my desire of the Churches peace, calls upon me to tell these Non-conformed Great ones, both of this Towne and Countie, and of this whole Kingdome in generall; who to please themselves doe countenance this moderne invention of *Non-subjection* to lawfull Authority, and thereby incourage poore Ministers to disobey their Prince by resisting his lawes; That it is a very great presumption, and intollerable in a state of peaceable regiment, for the subjects

jects to runne a course of contrariety and opposition to the Lawes and personall practice of the Prince himselfe, in matters conversant about the exercise of Religion, and not of the essence and substance thereof. And though conscience for obeying God's Commands is pretended herein, yet that pretence having beene judiciously and religiously examined, and for the levity, and indeed nullity thereof, refuted and rejected; not by strong hand of Authority, as is secretly whispered, but by invincible reasons of sacred Theologie, not liable to contradiction: Then, for Lay-Gentlemen, who are neither versed in these matters, nor interessed therein, by any calling from God, to persist in obstinacie

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of depraved opinions, and secretly to countenance, backe, and support others therein: How this can be free from a touch of secret *Disloyalty* to the sacred Majesty of *Regall* power, let the wise and learned in our Ecclesiasticall and Temporall Lawes, judge and *determine*. And though the *Nobilitie* and *Gentrie* of this Kingdome hold their Lands and Revenewes for support of their greatnesse, either by inheritance and succession from their Ancestors, or by purchase of their owne; yet I am sure they enjoy no personall dignities; honors, or powers, whereby they are ennobled in themselves; but such as they received, either by the munificent bounty of the King conferred upon them; or

by the gift of former Princes to their Progenitours is derived unto them; and because it is the splendour of honour, more than the possession of riches, which attracteth reverence and love unto their persons, and makes them potent in command: This shou'd put them in minde to looke backe to the Fountaine, from whence the eminencie thereof hath originally flowed unto them: and also to moove them to direct the streame and current of their inferiour power, in a loyall and dutifull subordination, to runne through the same Channell, with the royall and superiour power of their Prince, into all the parts of our Church and Kingdome, for peaceable subjection to the equity of his lawes.

For, since our Saviour hath
Math.12.25 told us, *Every Kingdome divided against it self shall be brought to desolation*; How ought the hearts of all Gods people of *all Rankes and Conditions*, to be affected with gratious feare, what may bee the issue and event of this division & schisme; which like a *Gangraine* lately crept into the heart of the Church in some of her ambitious and discontented Members, diffuseth daily the poyson and contagion thereof through all the sound parts of this Kingdome, and therby corrupts them, & brings them to unsoundnesse. The nature of schisme is active, and working, as all men see, and secretly seduceth the good and harmelesse people of this land by corrupt opinions, garnished ove

over with the out-side of sanctity, to incline to its side, and to strengthen a party. And if the infectious spreading thereof be not maturely prevented by the vigilant care of Princely power, governed by sanctified providence, or cured by wholsome Antidotes of wise proceeding by legall courses; in recovering them from danger, and restoring them to their former soundnes of regular obedience & subjection; It is to be feared, the subverting Anarchy & confusion, mentioned by *Sophocles* a Pagan, will breake in upon us:

Ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
Αὕτη πόλεις τ' ὄλλυσιν, ἣ δ' ἀναστάτους
Οἴκους τίθησιν.

In English thus:

There is no greater evill, than disobedience against Princely power; for this subverts Cities,

ties, and layes waste the Families of men. And all men may see, that can or will judiciously observe the course of things, that this sort of men affecting disloyalty, by favouring *Nonconformity*, are a people who greatly flatter and delude themselves in their erroneous wayes; and mainely labour by underhand practices of secret perswasions, to dilate and inlarge the approbation of their owne vanities. For, they extoll, advance, and thereby ensnare the hearts of credulous persons, by praysing them for pious, vertuous, holy, and good men, when they once perceive in them any inclination to adhere to their faction: But for others, whom they discover to be averse from their conceits, and to oppose

their

their exorbitant fooleries; they traduce them with obloquie, and load them with defamation; secretly whispering against them, that they are dissolute, prophane, boone-companions, utterly destitute of the power of Godlinesse. If any Gentleman in the Countrey affect this fine toy of irregularity, all his Tenants must runne with him in the same Maze, and Labyrinth of conceited nicities; or when their Leases expire, be pinched with an oppressing fine, which shall exact the bloud and marrow of his former acquired estate; or by the strong faith, and abundant charity of his good *Landlord*, be cast out of his ancient Tenement, not without reproachfull tearmes of dishonesty and

prophanenesse. If rich Tradesmen in Cities and Corporations incline that way, then all mechanicall and inferiour persons, who have any relation to them, and dependence on them, must comply with them in their vaine opinions, or the streame of their favours will runne another way. So that poore men are often forced to increase the number of disloyall people against their Prince and his peaceable regiment; or else indanger their lively-hood in displeasing those great ones, by whom they are set on worke for the earning of their maintenance and support of their Families. And though in Cities and Corporations, the richer sort of men are contentedly pleased for their own advant-

ment in dignities, precedencie of place, and credit to their Posterity: to make benefit to themselves of the *Liberties, Privileges, Graunts, Charters, Compositions*, which ancient *Kings* of this Land, in their Royall bounty have conferred on those places; yet, when they have obtained what they ambitiously aspire after, they care nothing at all to make their soules sensible of those duties of gratious obedience to their Soveraign, Liege Lord; which those their dignities doe both naturally and by the justice of Humane equity require at their hands. Which, to speake in the faireſt tearmes that I am able, is an *high degree of unmannerlinesse, and disloyall ingratitude*. For, I appeale to the

judgement of every man in this Land, who is Master of his owne wits, whether it bee fit for Subjects to enjoy such preferments, and personall dignities as they eagerly thirst after; and the places of their aboad by Offices, doe conferre upon them; and yet shall make no conscience of hearty subjection to the Princely Majesty of their King, from whose royall power, and benigne liberality those things are derived. Is it fit or reasonable, that dignity and loyalty in the persons of Subjects should be divorced each from other, and not unite themselves in gracious and peaceable harmony? Or, is it a thing possible for such men to plead their loyalty, and pretend themselves to be good subjects

to

to their King, and yet countenance faction and disorder, against the Tranquillity of his State and *Royalty*? Let other men thinke as they please, and in the pride and insolencie of their stubborne spirits dispense with their owne Consciences, by wilfully affected ignorance, and selfe-adulation: I know, right-well, what GOD's Word requires at the hands of all men, for the setled peace and unitie of Christian Nations. And as I know it, so I will roundly tell them: That hee is neither good Christian to GOD-ward, nor good Subject to his Prince, that to please the peremptory *furiousse* of his owne selfe-will, shall rent the unity of a setled government, and thereby divide a King-

dome into confusion and disorders.

50 And though these men, who both secretly with all their might, and openly as farre as they dare, oppose the worthy persons of Governours, and the integrity of their proceedings; doe inwardly fret and vexe at their gracious designes, because they controll their ambitious aymes, and towring aspires: yet all men of wisedome know, that never shall the Royalty of the Prince bee secured, nor the state of the Kingdome once bee established in peace and honor; till that *Parity of Ministers*, which is so vehemently desired, bee rejected with scorne, and the *Obtruders* thereof taught more wisedome, and *Manners*, than to disturbe

peace

peace of a glorious Church, for the erecting of an Idol of their owne Imagination. For, if this matter should be ript up from the originall foundation, and first stone of this building, attempted to bee layd in this Kingdome, by the policie of Master *Cartwright* and his adherents, suborned and instigated thereunto, by some persons of power in their times, but now extinct by death: What issue would our prudent meditations produce heerein; but that the LORD our GOD, highly displeased with so disordered a Plat-forme of Church-policie, as was by him projected and tendred to Princely hands and view, *Blasted* it with his wrath, in the first motions, springing, and infancie thereof,

by

by directing the heart of that late graeious Queene, ELIZABETH, *a Princesse of holy memorie*, to discountenance and reject it. And since that time, it never could attaine the favour of that late Sacred, Wise, and Learned Prince, KING IAMES, whose high Prudence, and profound Learning, better knew the nature and operation of all Ingredients, which perfit Church-government, than all the *Puritanes* of this Kingdome, of *Amsterdam* and *New-England* could teach him. And what was master *Cartwright* himselfe: that his words, worth, or authority, should dissolve, subvert, and annihilate, *a prudent, an honorable, and long-seated Government?* And in place thereof

substi-

substitute a *Novell plot* of his owne Invention, or drawne forth unto him by forreine *Divines*, living under the practice of *Aristocraticall*, or *Democraticall regiment*, in their Civill state; and no way accommodate to the lustre and eminency of Monarchiall power and polity? Was he for Wisedome, Learning, Piety, so transcendent and incomparable; that all the Piety, Wisedome and Learning in this Land, could not parallel, match, or surmount him? Surely, they that shall discreetly, with impartiality, indifferency, and uncorrupted judgements, reade over the polemicall Writings of Doctour *Whitegift* and him; shall perceive a plaine, and sensible difference, both in the spirits of

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the men themselves, and also in the quality of their Writings. For, in Doctor *Whitegift*, there shines forth a sweet moderation of Spirit, with weight of Arguments, and copy of Authorities, couched in a cleere, facile, and gentle stile, no way tainted, or touched with bitternesse of spirit; but with gracious mildnesse, digesting all Reproaches and Indignities cast forth against him: *In* Mr. *Cartwright, a high, furious and reproachfull humour*, venting his owne authorities, depraving Scriptures for his owne purpose, stuffing his Margine with Quotations nothing pertinent to the matter in hand; and using a Stile so farc't, with Scommes, Taunts, and [illegible] scurrilities against his Superi-

ors

ours in Authority, as a gratious heart would loath to readd them. And yet the Disciples of this chollericke, proud, and over-weening spirit; desire to appropriate all sanctity, ingrosse all wisedome and piety, and impale it within the verge and circumference of their own Inconformity. But let them delude and flatter themselves in their Toyish Imaginations as long as they will, and persist to affront Authority, in the person of their Prince, and the command of his Lawes: It is my hope and confidence, (and I trust all good men concurre with me therein:) That as the Lord in mercy and holy love unto his Church among us, hath given *Paul's Wisedome* to his Anointed Vicegerent, to discō-

discover these obliquities and Impostures; and also Royall courage to attempt the reformation and suppression thereof: So, he will also strengthen and uphold his Princely Arme in his proceedings therein, till he have brought the same to a gracious and to a glorious perfection. And then will this Church and Kingdome know, both in the generall body thereof, and also more specially in these *Non-conformists* themselves, both Ecclesiasticall and Secular, when their eyes are opened to behold their owne errours; That they have beene long deteyned, and deluded in adoring vaine fantasies, not worth the regarding. And then they will also blesse and magnifie the LORD for great mer-

cies,

cies, and returne the Tribute of thankfull and of loyall hearts to their gracious Soveraigne, by whoſe pious care ſo laudable and glorious a work hath beene proſpered and atchieved. For, though now, errors in their ſoules, do dimme, darken, and even blinde the eye of their Iudgements, and not ſuffer them with the cleere light of ſanctified Reaſon to behold this wholſome and profitable truth ſhine forth unto them: Namely, That *Vnitie* and *Peace*, betweene the Prince and his People, and with all the *People mutually among themſelves*, are the true and proper glory of Earthly Kingdomes, typically figuring the celeſtiall unity in bleſſednes and glory in the Triumphant Church

Church of GOD: And that *Schisme & Division* of any people into variety of opinions and affections, is the bane and subversion of the Tranquillity of a Church & Nation, resembling the confusions and perturbations of satans infernal regiment. Then will they cleerly see, to the infinite joy and comfort of their own soules, that this disobedience to *Royall Majestie*, and prudent lawes, for things of indifferent nature; is no more but a selfe-pleasing fantasie, which every good man, may very well spare; and yet remaine a faithfull Son to GOD his Father, a sound member of that particular Church wherein hee was baptized, and a loyall and obedient subject to the Majesty of that gracious Prince, in whose

Dition

Dition and Principality he first drew his native breath and being. And if these men will but entertaine that one rule of our LORD and SAVIOUR JESUS CHRIST: *Learne of me, for I am meeke and lowly in heart, and yee shall find rest for your soule:* And by this rule will strive to take downe the height of their own elate and haughty spirits, and humble themselves to submit to the wisedome of their King and State; and to suspect their owne wisedomes, as every wise man ought to doe; surely then, the things proposed unto them for obedience, and the setling of uniformity over the body of this Church and kingdome; will shortly be universally admitted, and pleasingly entertained. And when they

Matth. 11. 28.

they have cast away that pre-
dicate & troublesome opin-
which they have of the perso-
of the Bishops, who for the
wisedome, piety, gravity, sinc-
rity, deserve all due respect
veneration to be given un-
them: Then the blessed exp-
rience of the manifold comm-
dities which accompany p-
and unity, will not onely pro-
an inward comfort to the
soules; but will also make the
to be greatly offended wi-
themselves for their obstin-
contumacy against their lawf-
Superiors: when they shall c-
to mind how long they ha-
deprived themselves of so gre-
a blessing, as is *Vnity of Hea-
Mind, and Iudgement*; by div-
ding themselves from the ob-
dience of their spirituall Mo-

ther

ther, the *Orthodoxe and pure Church of* God *in this Kingdome.* For in all humane matters (and these of Ceremonies are no other) all sound knowledge and judgements is attained by experience; which though it be said to be the Mistrisse of fooles by shewing unto them, and imprinted on their hearts their manifold errours; yet she is no fooliſh mistrisse, but the best informer and reformer of our understandings and wills; by which it pleaseth God to reduce from wandering, His straying sheepe, and graciously confine them within His owne fold; witnesse the wanton Prodigall, who running riot from his father, and from the true principles of knowledge in his owne soule, never returned a-

gaine

gaine to GOD, or to himselfe till sensible experience of his owne vanity hath pinched him, and made him (as the Scripture Luke 15. 17. report) εἰς ἑαυτὸν ἐλθεῖν, to come home to himselfe by the gratuous view of his errors, directed thereunto by the Spirit of God. And these *Non*-conformists whether Church-men, or Lay-men, they are no other but *Wanton and Prodigall fugitives, Run-awayes,* from their spiritall Father the LORD, who requires of us, and them, 1 Pet. 2, 14. *To submit our selves to every ordinance of men for the* LORDS *sake:* And fugitives also they are from their Politick Father the King by rejecting his Authority given him by GOD. And some few gentle stripes with the Rod of Princely power

prow

prove unto them as the famine did to the Prodigall, *open their eyes*, and give them sensible impression and experience of their *fallen Pride and Vanity*; they wil never returne soundly to their God, to their Prince, to themselves; but they will riotize in self-opinions and deluded imaginations, to the hazard and endangering of their owne soules, by incurring the wrath of God. And for mine owne part, I am perswaded, that if all the *Non*conformed Ministers in this Church, were divided into foure equal parts, three of them have never read any controversies of our Church-discipline; but perhaps some of the rayling libels of Master *Cartwright* and his companions, a part by themselves, which passe under

hand

hand from man to man among them, without the learned *Antidots* of contrary writings to expell the maligne poyson and infection therof: But these men looke only upon the practice of the times, and seeing, that to incline to this faction, is a fair way of thriving, both in reputation of credit with this sort of people, and also in meanes of livelihood by private and underhand Benevolences, Gratuities, Contributions; they are thereby inticed on to these disloyall and factious courses which in multitudes of Lay persons of severall rankes and degrees is growne to a great height of strength and power. And yet neither their multitudes, nor their power so great, but that wise men may discover

hand

them, that they are not per-
ons of any courage, to hold out
position against Authority,
the incurring of danger, ei-
er to their persons, or to their
tates: which cowardize of
irit in persons, otherwise of
high, insolent, and daring
nits as they are; plainly con-
ceth the truth of the over-
ling hand of GOD's power
all mens hearts; and also
adeth and acteth in their
ne bosomes the Iustice and
quity of the Kings cause now
en in hand; by impressions
sensible feare, making them
tremble at the mention of
humane Authority, as it is the
xecution of divine power for
emporall governement. For
ere their persons as cleare and
nocent as they pretend, by

oſtentation of the uprightneſſe of their conſciences in the cauſe of GOD; or their judgements right and ſound, in that they hold with diſſent from their wiſe ſuperiours; or their cauſe it ſelfe, a matter of importance, wherein the *Honour* or *Diſhonour* of GOD ſtands *Intereſſed* and *Ingaged*: ſurely then the LORD would fortifie and adde ſpirituall vigour to their maſculine and high ſpirits; and not ſuffer them to ſhrinke under the practice of Humane power, urged for their correction and amendment. And let me further certifie this irregular generation, that if their fancies had been of GOD, and decreed for His ſetled ordinance, It had not received ſuch a wound, as of late it hath done by the hand of

Princes

Princely power, which already hath made their building to nod and totter, and incline to subversion. For the Argument of *Gamaliel* uttered by the present inspiration of GOD's Spirit, is invincible: *Mans power cannot overthrow that which is of* GOD: which impregnable and sacred Truth I will demonstrate in this syllogisticall processe.

Whatsoever is of GOD *decreed for continuance and propagation, can neither bee dissolved by Humane power, nor weakened and abated.* Major.

This Novell Toy of resisting authority is by Humane power weakened and abated, and drawes on to dissolution. Minor.

Therefore it is not of GOD *by ordinance for Propagation.* Conclusio.

The whole force of this Argument so clear and conclusive, is drawne from the practice of GOD Himselfe in the Primitive infancie of the Christian Church; when the *Romane Tyrants* mighty in power and extention of authority over most parts of the habitable earth, raged against the glory of our LORD IESUS CHRIST in the lustre of His Gospell, and vowed the extinction of His Name and Memory: but the more their fury increased and insulted over the poore sheepe of CHRIST, daily dragged unto slaughter by *Martyrdome*; the more they found to the check of their Infidell pride and immanity, that *Sanguis Martyrum erat semen Ecclesiæ*. The bloud of Martyrs was the springing

springing seed of the Church, both for the increase of the number of Professors, and dilation of the glory and power of our SAVIOUR. If any shall reply unto mee, that Humane power may for a time suppresse the outward growth and spreading of this disobedience to our King and his Lawes; yet so as much as they are godly for both, and dare for conscience sake, their practice will still retaine spirituall heat and vigorous warmth in the root and secret heart thereof; and thereby sprout out againe, and declare it selfe to bee of the LORD's plantation. To these men I reply no more but thus; That I wish all such persons to suspend their owne rash and sinister perswasions for a time, and to ex-

pect the event of the LORD will therein, which in doubtfull cases is never knowne, but by the sensible and apparent manifestation thereof.

51 Now for this fine fancie, and exquisite fascination of our *Non-conformity*, I will freely and openly deliver my opinion thereof, and that is this: *That when she was in her greatest ruffe and glory*, deckt with all the plumes of her pride and best acceptation which ever she had in this Kingdome: I conceive of her, that then, even then she was no more but *meretrix cerussata*, a whited, painted, and artificially coloured strumpet, exposing her selfe to her most profitable wooers, and entertainers: But now that by time and age shee is become *Rugosa & Cadaverosa*,

ſe, wrinckled and decayed, ſhe goes on, I hope to her grave with infamie and diſhonour. The reaſon of my opinion is this; I ſuppoſe that if her ſtouteſt champions, who have long with the ſecret increaſe of their private eſtates ſupported her glory, could now come off fairely from her, without detriment to their livelihood and [illegible] eclipſe or the [illegible] their former reputation for Piety and Sincerity: That then not one of them would either depart this Land, or indure to bee ſilenced and reſtrained from preaching: but being ſhut up in a ſtrait, by reflecting on their owne hearts, and calling to minde what high and tranſcendent prayſes they have in corners given to this their fan-

cie, the engine and instrument of all their delusions, and the artificial and fine-wrought key, whereby they have opened the Closets and Cabinets of their deare and private friends: if now they should shrinke from it, they overthrow for ever the reputation of their integrity. And therefore having within their owne bosomes, a troublesome conflict betweene their hearts puffed up with the remembrance of their late glory and deare esteeme among their friends; and their consciences now secretly prompting them, that the grounds of their Schisme, were things light, triviall, and of no moment: The pride of their hearts beares downe with strong power the plea of their consciences, and

makes

makes them resolve rather to endure a silencing, with hope to retaine the under-hand benevolences of their tender-hearted friends, than to supplant the pleasing contentments they have received to themselves, in appropriating to themselves the words of God's Spirit, *The righteous man is more excellent than his neighbour*, But let such men call to minde the judgements of God's wrath against that slothfull person, *Who wrapped up his Talent in a Napkin and hid it in the earth.* For if Saint Paul could say in the case of planting of Churches, *Necessity is layd upon mee, yea, woe is mee if I preach not the Gospell.* I cannot yet understand, nor themselves neither, of any dispensation, or relaxati-

Prov. 12.26

Mat. 25.30

1 Cor. 9.16

on that Ministers have in these dayes, to sit idle at home in vaine speculations, and to neglect the *Watering* of those Churches, and feeding of those flockes, which by other mens labours have beene prepared and made ready to their Ministry. Yet this liberty to please themselves by voluntary or imposed silence, and the Iustice and Equity thereof on their parts in submitting to so sharpe a censure, still by them constantly delivered. And thereby they strive to uphold the good conceit which their friends have of the purity of their consciences, and of the Iniquity, Idolatry, and Prophaneneſſe of those Antichristian Ceremonies which are urged against them

them, for better termes or titles, they know right well, they never afford them. And this is the true cause why I was so bold and plaine with them, as to tearme their practice of *Non-conformity* by the odious name of a *Painted Strumpet*: because a learned Philosopher describing the Arts and Subtilties of such wanton and uncleane persons, sayes of them; Ὥσπερ αἱ ἑταίραι τ' ἀγαθὰ πάντα εὐχοῦνται τοῖς ἐρασταῖς παρεῖναι, πλὴν νοῦ καὶ φρονήσεως, οὕτω καὶ οἱ κώλακες οἷς σύνουσιν. As Stumpets wish all sorts of happinesse may befall their Lovers, except understanding and wisedome, (to discover their owne wickednes) so doe flatterers wish unto all those persons with whom they converse, and are entertained. And

even

even so this sect of men wish to their profitable friends all other kindes of happinesse, riches, honours, dignities, affluence of all worldly contents answerable to the desires of their owne hearts: But that their understandings should bee inlightned to discover their owne former errours, and to find out the frauds and alluring inticements wherewith they use to insnare them, and tie them fast to themselves: This part of divine wisdome they never wish unto them, but mainely labour to hold them backe from attaining therunto; for if once this bright ray and beame of divine truth glance into their soules, and be received by them with pause, deliberation, and more prudent inspection into their former cour-

courses, than formerly they have used; then these men know right wel *Actum est de illis*, their Arts are discovered, and their Play is exploded. For now silencing from the execution of so sacred a vocation, is become in this age for temporall emoluments, farre more profitable to this kind of men, than the godly labours of Religious Ministers in the constant imployment of their talents, proves unto them: So miserably are *Gods* people led blindfolded into spirituall captivity. But if the bosomes of these men were transparent, and the close-wrought vayle wherein all their policies are enwrapped, were Transluscent, and thereby their sleights exposed to the view of all men; I make no question but

but that the leprosie of corruption would bee sensibly discovered to have maculated their hearts and consciences. For it is not possible that *Gods Spirit* should erre in describing the Acts and Qualities of seducers; *I beseech you Brethren, marke them which cause divisions among you, and offences, contrary to the Doctrine that ye have learned, and avoyd them: for they that are such serve not the* LORD IESUS, *but their owne belly, and by good words and faire speeches deceive the hearts of the simple.* And these men in Saint *Pauls* time in the Church of *Rome*, were reputed as sincere, upright, holy, and spiritually quallified with gifts of divine grace, as are our Nonconformists in the Church of *England*.

Rom. 16. 17, 18.

England. And certainely unlesse this worke of the Kings most excellent Majesty, and his pious and prudent Bishops, were directed by God Himselfe in their hearts; it could never have received so great approbation in the hearts of most men, and they wise, religious, and vertuous, as of late it hath done in this Land: for not only many thousands, who had a kind of charitable opinion of these men, though they did not familiarly converse with them, entertaine them in their houses, or comply with thē in their conceits; begin now much to distaste them, and greatly desire the suppression of them: But which is more, even their owne friends also, who were wholly theirs, begin to faint in their courage, and in some

some degrees to distaste those courses, if they could handsomely shake them off, and yet preserve the reputation of their former zeale. For this is the maine blocke, which most of them stumble at; namely, Not feare of dishonouring God, nor hurting the purity of their own consciences, if they should shake hands, and bid farewell to their niceties and follies: But how to keep up their credits in the hearts of those men, who being honest, vertuous, and worthy of good respect, they have much vilified & dis-esteemed in matters of Religion, in comparison with themselves. But this is a needles and superfluous care; for I am of opinion that all honest hearted Christians, both Ministers and Lay-

people, who zealously desire the peace and flourish of our Church and Kingdome, will readily give them the right hand of unfained fellowship, receive them into their bosomes with alacrity and joy for their return to the obedience of their spirituall Mother the Church, and never twit, nor upbraid them with their former youthfull errours. And here let me put you my Brethren of *Shrewsbury* in mind, which you ought to take in good part, and thankfully at my hands, from the sense and experience thereof in your owne bosomes: That I have observed in divers of your persons, that your zeale and fervour in your once approved cause, doth begin to slake and remit of those intensive degrees

which

which it formerly had in you: So that there is nothing wanting unto you, but the application and pressing of authority unto your wavering mindes, which are easily taken off from your former courses. And I am perswaded upon very pregnant grounds, that there are of you, who beginne to smell out either the fraud, or Art, or what other terme is apt for that fine piece of policie, wherein you have been long enwrapped by errour of your judgements, to your cost and expences: And which hath made many Gentlemen of this kingdome to say in the words of our LORD, though in a contrary sense: *Zelus Domus tuæ exedit me, The zeale of thine house hath eaten me up.* And many of you

Ioh. 2.17.

well-

well-willers, as your selves know very well, being but halfe brothers and percell gilt, are content to sooth and flatter you in your opinions, but they will looke well enough to their purses, and have care of the maine; as though they had learned that axiome in Philosophie, *Noli perdere substantiam propter accidens*, Destroy not thy substance for an accident: to wit, *Toy*. My hope is therefore, ἐν θεῷ, with GOD, that our Prudent Governour lately placed over us, in whose Person, wisdome and courage conjoyned with gratious *Affability and mildnesse of spirit* doe strive for *precedency*; will execute that Authority wherewith the sacred Majesty of our King hath entrusted him; and by correcting

Bishop *Wright*.

cting your inſolencies, which are nothing elſe but ſelfe-pleaſing vanities, and the proper effects of pride and weakneſſe of judgement, will reduce you to obedience of righteous Lawes, and keepe you in order: for till the rod of power and diſcipline bee impoſed gently by your correction, your affections will ſtray from that regularity of obedience, which the ſacred Word, and the obligation of your owne conſcience borne under the Law of nature, alleagiance to the Majeſty of your Prince, require at your hands. For it is an ancient and profitable ſaying, and which holy *David* found true in ſpirituall matters: *Before I was afflicted, I went aſtray, but now have kept thy Commandements.*

Pſa. 119. 67

μαθήματα μαθήματα, Corrections
ether Divine or Humane, do
struct the children of God,
hich I hope you are, to wiser
d more obedient intentions
d actions.

52. And here I am forced
ch against my will, to Apo-
gize for mine wne integrity
d innocencie in a particular
tter, which lately fell out a-
ong us, in which I have beene
many of this factious Bro-
er-hood most impudently a-
ed. The matter would be ve-
long to relate it with all cir-
nstances incident thereunto:
e it therfore thus, with al the
vity I am able. The most Re-
end Father in *God*, the L. Bi-
p of our Diocesse, preached
Sermon in our Towne upon
nday the 8 day of *Sept.* last
past,

paſt, two dayes before his V
tation. He tooke for his *The*
or Text the words of the A
1 Pet. 2. 17. ſtle, *Feare* GOD, *and honour*
King. This portion of Scrip
he made choiſe of, as being
fit and apt for the place wh
it was delivered, becauſe of
proneneſſe of many of our
ple to diſloyaltie, by fa
Schiſme, and diſobedienc
our Churches Lawes. V
this Text hee diſcourſed
foundneſſe of learning, gra
of ſpeech, and gracious ch
indeavouring rather to wi
people, by mildneſſe of C
ſtian love, than by force
owne Authority, and exe
on of coercive power to
ſtraine them to obedience
caſting off their ſingu
opinions, and irregular

pon the next Friday follow-
, a country Minister sixteene
les from *Shrewsbury*, who
d appeared on Tuesday at the
isitation, and was detained a-
ong his friends, as hee calls
em, was requested to bestow
Sermon among them. This
an being wholly ignorant of
e L. Bishops Text, whereon
e had discourst the Sunday
fore; chose for his subject,
e words of our *Lord*, *Mat.* 10.
8, *Feare not them which kill the*
dy, &c. These words bearing
o contrariety with the Bi-
ops *Theme*, because GODS
ered Word hath no repug-
ancy, or contradiction in it; He
ndled with such boldnesse of
ourage, freedome of speech,
nd pressing perswasions to
onstancie in the faith; as if the

sup-

suppressing of *Non*-conformity now gratiously intended by the Royall wisedome of our King, and the zealous endevours of our Superiour Clergie, could nor take effect in this Illustrious Church without derogation to the glory of our LORD and SAVIOUR, and the impeachment of the free passage of our blessed Gospell. This Sermon was generally disliked, rather for the manner of uttering it, than for any erroneous doctrine therein delivered: for except onely the light brotherhood of *Non*-conformity, and their fautors & abbettors, who applaud every thing concurrent with their fancies and humours: All the wiser sort of the Congregation, who heard their Lordships Sermon on Sunday be-

fore

fore, judged him a very bold spirited man, in labouring to possesse the hearts of the people secretly, with a feare of popery returning upon this Kingdome. The rumour of this Sermon being quicke in all mens mouths, and the subject of most mens discourse came to me by report of persons wise, learned, and credible. Among many who disliked it, a learned Gentleman, a Minister of GOD's Word, and Fellow of Queenes Colledge in *Cambridge*, told me it was *A most factious Sermon*, mainely opposing the Government of our Church, and such as deserved to be severely censured: Which censure, our most Reverend Diocesan, according to his wisdome and authority hath already inflicted.

Vpon the Sunday following being the fifteenth day of the same month, after the reading of the second Lesson, I read forth of a paper certaine *Injunctions* given mee in charge to be published, concerning the Adorning of our Church in sundry particulars, and the observation of the Kings Majesties expresse command touching Preachers: When I came to that Article concerning the duties of Ministers, I told the great Congregation that I had beene credibly informed that very *factious Sermon* had been preached on Friday before the hearing of them: And told them also, that these courses which many of them followed in their bosomes with pleasing contentment, would shor-

ly come to be better looked into, and the connivence which they had formerly long enjoyed, would by more care of prudent vigilancy, be forthwith corrected. Vpon these words of mine, some false-hearted fellow of that proud and lying generation sends word by writing, or message to this Preacher, into the country, that M^r. *Studley* had charged him with Preaching false doctrine. The Minister being netled with this report, with all haste repaires to our Towne: where he and many of his schismatical friends & good *Benefactours*, draw forth a certificate in writing, subscribed with many hands, in confirmation of a most lewd and false report: and he being strengthned, *Brachio carnali*, omits the

duty of a man truly fearing GOD: for in all haste he posts to the Lord Bishop, and preferr'd his clamorous writing, but never vouchsafed to confer with me, who could have resolved him the truth, pacified his rage, and prevented an inconvenience which afterwards fell upon him. And here I must for the cleering of mine own name, traduced for a persecutour in opposing the cause of *Non*-conformity, insert a letter of a sharp contents written by mee to the said Preacher, expostulating with him the injustice and wrongs I have received from him.

53 Mr. *F.* my love remembred unto you, as unknowne unto me: I understand that you have preferred a Petition or

Certificate to the most Reverend Father in God the Lord Bishop of our Diocesse, against me: wherein assuredly the fury of your will, over-rain the gravity of your wit. In that your inconsiderate Petition, you accuse me most falsly, to have traduced you for preaching false doctrine to our people. But by such intemperate boldnesse of writing, you have shewed neither wisdome, nor honesty, nor charity. Not wisedome, in taking on trust, without examination, a report so weighty: Not honesty, in your contempt of my person, whom you ought of duty to have privately consulted: Not charity, which is never suspitious of evill, before it be convinced by evidence of fact. But hee that expects from

Sectaries and Shismaticks, any of these virtues, will fall short of his expectation. For your opposing of mee, and my actions, know you Sir, I regard not such light-headed and furious companions. I have made your betters desist from contending with me, and may hap so to doe with you, if you persist in your folly. My integrity in my place, I praise GOD for it, was well knowne many yeares, before your heady and rash youth by *Non*-conformity and factories crept in among us. But you and such as you are, have by your Pharisaicall and sly insinuations into the hearts of ignorant and unstablished people, rent in pieces the unity of a famous Towne, and exposed our people to faction and dissention.

The

The words I uttered against your Sermon, not your person (for I named you not) were these, and onely these, *I was informed that you had preached a very factious Sermon*; And hee, who gave other report of my words, was an egregious *Knave*, so tell him from mee, you have it under my hand: For both your Text, and the clamorous vehemencie of your iterations and repetitions confirme this report. Your behaviour therein was very sly and cunning, and full of reservednesse; yet not so covered with art and subtilty, but that your more judicious Auditors discovered, that the aime and levell of your intentions, was to insinuate into the hearts of our people a perplex-

ing feare that the wilde *Boare of Rome* was ready to make a violent Incurſion into our Church and State; and by her Idolatries and ſuperſtitions, eradicate the ſacred purity of our Goſpell implanted among us. Hence grow your important preſſings and perſwaſions to conſtancie in the Faith, even to death by Apologie and Martyrdome: wherein ſome of your owne friends have wiſhed, that the ſalt of diſcretion and prudent moderation, had allayed your violence, and ſeaſoned your thoughts to a better conceit of that gratious Prince and Government, under which we live in peace and ſpirituall liberty. The name of *Puritane*, you told them, was a royall badge,

badge, and thereby you intended to confirme depraved judgements in errour and contumacie against Authority, and that wholesome reformation, that is now aymed at. Surely these intemperate flashes issuing from your unbridled spirit, and uttered in such a time, when reformation of Schisme, not change of our *Orthodoxe faith* is intended; doe plainly convince you in the judgement of wise men, to be a man of a disloyall heart, and unquiet head. Your bold intrusion into other mens charge, being neither warranted by the Lawes of God or man, can receive no blessing from God. For what inducements have you to vent your wares among us, who neither desire your ayde, nor

need your helpe. Keepe at home, I advise you, and labour in that place of charge where the LORD hath disposed of you; that shall bring more comfort to your conscience, more peace to your calling, more credit to your person. Your Sect is very forward in running uncalled, and thrusting your selves upon people unknowne to you, and should for ever rest unknowne, were it not, that as the Apostle tels us, *Iude 16. You have mens persons in admiration, because of Advantage.* Certainly GODS Spirit hath given a most cleare and exact description of all such wily and seducing Spirits, *Rom. 16. 17, 18.* It is the worke of GODS mercie and love unto his

his Church, in laying open the rituall sleights (I dare not say Impostures) wherewith your Sect hath so long deluded the people, and by the wisedome and authority of our King and State to correct and reforme them. Your opposition to the Authority of our Lord Bishop was so peremptory and insolent by your pride and contempt of your Superiours, as is not to to be endured in a peaceable Government. For you were in place, both in the Church, when his Lordship gave his charge, and also in in the Chamber at the signe of the Red Lion in our Towne, and heard his Lordship make knowne to us of the Clergie his Majesties Royall care, and his gratious intentions

he

he had entertained in his heart, both to countenance and to advance the welfare of his Ministers: But first he would be assured of their ready subjection to his just and royall commands. Yet within three daies after this charge sounded in your eares, you most contemptuously violated his Majesties Injunctions, and being not admitted into Saint *Alkmunds* Church to vent your schismatical conceits, you put your selfe into an exempt and peculiar Iurisdiction, and there you were as safe, in your opinion, as policie could make you. Assuredly *M. F.* these factious courses are unsanctifyed by GOD, and the issue and event of them being done in publike affront to the sacred Authority and

command

command of your Prince, the LORD's Annointed, will prove dangerous, if not deſperate unto you; for the ſtrong arme of Iuſtice will cruſh thouſands of ſuch poore wormes as wee are. I my ſelfe have knowne within theſe twenty yeares laſt paſt, *Plus minùs*, many men of excellent wits, great and piercing underſtādings, prompt and eloquent in their deliveries, of illuſtrious note and ranke in the Common-wealth: yet by oppoſing the deſignes and commands of Royall Majeſty, have ruined their eſtates, and fatally ended their dayes in ignominy and miſery. For the Eminencie of Princes being by Subſtitution and Vice-gerencie from GOD, the lively Image of Divine Majeſty

for

for temporall regiment; is by GOD's ordinance, made ſo ſacred and inviolable, both from the intemperate rage of our tongues, and the rancour of our naturally ſeditious and rebellious hearts: That never any man obliged to loyalty, made head againſt them, either openly or ſecretly, but the Angell of the LORD's wrath purſued him to ſhame and deſtruction. For it is decreed by the wiſedome of GOD, and ſhall never bee reverſed, *Ezra* 7. 26. *Whoſoever will not obey the Law of* GOD *and the King, let judgement ſpeedily bee executed upon him, whether it bee unto death, or unto baniſhment, or unto confiſcation of goods, or to impriſonment.* For your Parſon *Mr. H.*

E. I proteſt before GOD the ſearcher of all hearts, I wiſh no otherwiſe, than to my owne ſoule: But I onely aime at the peace of our Towne, which will never bee effected, till you, and ſuch as you bee reſtrained from preaching, and enkindling faction among us. Thus I have imparted my minde unto you, and for the cenſure of both our perſons, I referre it to the wiſedome and juſtice of his Lordſhip, our moſt Reverend Dioceſan: who, I doubt not, will correct your inſolencies, and keepe you in order. A Copy of this Letter, I have ſent to my Lord Biſhop to demonſtrate howe ingenuouſly I have dealt with you. GOD bleſſe you, and ſend you much happineſſe.

This

54 This is that Letter *Verbatim*, without addition, detraction, or mutation of one syllable, against which such tragicall out-cries have beene raised, by licentious detractours of the good names of their neighbours. But my comfort is, that I feare no mans tongue, or malice in the world, as long as mine owne conscience checkes mee not for any wilfull violation of my duty to GOD, and to my Prince; nor act of unrighteousnesse done to the person of my neighbour. And when this generation of men, who take too much ungodly liberty unto themselves, to suspect evill of their neighbours, and upon that suspition to raise lying defamations

against

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ous and vertuous, ſhall go-
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oliſhly imagine to have been
one to this their Miniſter, by
ny *Perſecuting* him, as they
oſt wickedly phraſe it: I re-
erre my ſelfe to my hotteſt
nd ſharpeſt adverſaries (whoſe
tongues

tongues fly at randon without grace, wit, or honestie to restraine them) to examine, censure, and determine from this relation whether I have beene Active in doing, or Passive in suffering wrongs. And from the sight of their owne errour, or rather malicious railing and traducing of my innocence herein; let them learne to use more Christian moderation, in reporting of things unknowne unto them: And to practice those gracious virtues of integrity of heart, and truth of speech, which will more adorne their conversation, and render them more pleasing unto GOD and man, than all their forward profession of fiery zeale in erroneous devotion. Many good things in

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the exercise of family discipline, *As Prayers, Instruction of their Children and Servants, singing of Psalmes*, and such like; I doe freely acknowledge to be in some of these men: But as *Salomon* speakes of a wise man, *Eccles. 10. That a little folly brings disgrace to him that is in reputation for Wisedome*: So I say unto these men, That *a little dishonestie or injustice* towards their neighbours, which piety and the true feare of GOD should extinguish in them, doth obscure the lustre of a glorious profession, and makes them most justly to be suspected to bee but meere *Formalists*.

Thus having cast my Mite into the Treasury of GODS Church,

Church, by desiring the holy and blessed peace of our *Sion*; I will adde my continuall prayers thereunto, that our hearts may be firmely knit together in unity and love.

FINIS.

A REFVTATION OF SVCH CALVMNIES AS THE VIRVLENT malice of ſchiſmaticall fellowes, hath ſcattered abroad to deprave the credit and truth of this *Hiſtorie.*

LONDON,
Printed by *R. B.* for *Thomas Alchorne.*
1635.

A REFVTATION OF SVCH CALVMnies as the virulent malice of ſchiſmaticall fellowes, hath ſcattered abroad, to deprave the credit and truth of this *Hiſtorie*.

To the Chriſtian Reader.

WHEN *I ſent forth this ſmall Tract, and therewith my ſelfe, and actions, to undergo the cenſure of this Church and Nation, in ſome of her* Petulant *and* Turbulent mem-

bers: *I presumed not to prophecie, but to conjecture and forecast in my private thoughts, the entertainment it would receive. And though I seriously applyed my selfe, in peace and charitie to sow deserved reprehension: yet I expected with Malevolence and wrath, to reape unmerited detraction. But I can with patience sustaine my owne quiet cogitations, with the words and promise of my* Lord *and* Saviour, *against the rage of foolish malice and calumniation:* Matth. 5. 11. Blessed are ye when men revile you, and persecute you, and shall say all manner of evill against you falsly for my sake. *For my owne heart witnessing with mee, that I aymed at* God's *glory, and the discovery of some important Truthes politikely opposed; I planted my resolution of minde, and made it invincible in my owne breast,*

that veritas nihil Veretur nisi abscondi : *Truth feares nothing, but onely to bee concealed.* Tertul. in Apol. *And though for a time it may undergoe blame, as long as wilfull or affected Ignorance doe tyrannize in the soules of men; yet when stormie passions are discussed, mens judgements rightly informed, and violent affections calmed; shame and infamie is never the reward of it: but gratitude and glory the guerdon and crowne assigned unto it. It was said of old by S.* Hierome, Hæc est conditio veritatis, ut eam semper inimicitiæ persequantur. Adversus Pelag. l. 3. *This is the condition of Truth; that strifes doe ever persecute it. This is the case of many godly persons in this Church and Nation, against whose religious lives no just exception can be taken;*

yet are they both ſecretly and openly traduced, becauſe they reſiſt and affront that ſwift ſtreame of unſanctified faction, which like a maine torrent of iniquitie, would beare downe all peaceable order of prudent regiment and policie, and convert them into Anarchie and confuſion. But for my ſelfe, it is and ſhall bee my comfort, in that ſmall part of my Pilgrimage, which yet remaines unto me, that my private thoughts tell mee, Verum à quocunque dicitur, illo donante dicitur, qui eſt ipſa veritas: *Truth, by whomſoever it is uttered, proceeds from Him who is the Truth it ſelfe. I hate not any Schiſmaticke living upon the face of the Earth, in reference to his perſon,* GOD *is witneſſe to my ſoule of my innocence herein; onely I have*

Aug. epiſt. 28.

in my heart a certaine religious scorne of that pride and folly, which I have, and doe daily observe to reigne in the hearts and lives of formall persons, advancing themselves, and despising others in matters of religion. For never was it heard of in the world, from the pen of any prudent writer, That pietie to GOD, and obedience to our Superiours, were qualities incompatible in the hearts of good men. *And therefore my setled resolutions of heart, in sustaining injuries from such men, have fortified me against that poyson of Aspes, mentioned by the Apostle, Rom. 2. 12. 13.* Which lying under their lippes, makes their mouthes full of cursing and bitternesse. *It were an happie and blessed thing for this our*

Church,

Church, traduced in her peaceable and conformed Members; That since shee is resolved rather to allure with mildnesse, than force with severitie her wanton sonnes to peace and obedience: That they, who fret and rage in secret slander against the Æquity of her Lawes, and the defenders of them; would seriously examine in their owne hearts, whence this inflammation of their malevolent spirits and railing tongues, receives the first fire and fury of detraction? And then the doubt, being readily and sharpely resolved by the Apostle, Iam. 3. 6. 14. To spring from the fire of hell: and to bee a wisdome earthly sensuall and divellish: *they should rather Piously bee deterred from prosecuting knowne wickednesse: Then* Satanically

nically *animated in the pursuit of such an infernall businesse. In matters of judiciall disquisition and discovery of Truth by sacred Testimony of religious oath, the old Adage is delivered in these termes,* μέχρι τοῦ βωμοῦ φίλος εἰμι: *I retaine my friendship to my friend till I come to the Altar. For the ancient custome was among the Pagans in assoyling of doubts by oath, that the swearer laid his hand upon the Altar: and there in reverence of that supposed Deitie to which that Altar was dedicated; in causes personall and criminall, to declare the Truth from Pietie of conscience, and to lay apart for that time, all Humane respects of Private friendshippe. And my Pious care herein, hath of late enflamed some mens wrath against mee: But*

now

now Tyme having allayed their paſsions of diſcontent, feare, and vexation, and better cogitations taking place within them, The Tempeſts of their violence, and the Improbabilitie of their defamatory accuſations, are vaniſhed away, and come to nothing.

Thine in the Lord,

PETER STUDLEY.

AN

AN ANSWER

to certaine invective Criminations againſt this Hiſtory of *Enoch ap Evan.*

AND here now from the flying Rumours, and bitter Invectives, which have beene ſcattered abroad againſt me, touching this ſmall Treatiſe; I am juſtly occaſioned, not by way of Apology, but for the refuting of certaine calumnious Objections and Aſpertions; to cleare thoſe untruthes and cavills, which malicious and credulous Ignorance hath received on truſt,

and entertained for Truthes, against my History of *Enoch ap Evan*, and some consequent Passages therein delivered.

CRIMINATION I. *It is the most Lying Booke that ever came forth in print, for it conteines as many Lyes as Leaves: yea one was so lavish in dealing his Lyes, that hee sayd to a Reverend Minister, my worthy friend, it conteined forty Lyes upon one page; and yet every page hath but three and twenty Lines.*

ANSVVER. I am well pleased to give them leave to discredit themselves by their invented calumnies against my Innocencie: that the vice of Lying, may be knowne to be their Character, and that

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have not taken their trade out of their hands. For they are ſo frequently verſed therein, that having attained the habit thereof, they practice it with ſuch facility, that they have made it con-naturall to themſelves, and they are become inſenſible thereof. It is not many, nor one Lye in that Booke by mee delivered, but ſo many pinching Truthes therein publiſhed to the view of the world, which trouble this moſt factious Sect, and ſting and wound them at the very heart. They have long enjoyed peace and ſecurity, and become wanton therein; Notwithſtanding all the troubles, wherewith they have diſquieted this bleſſed Church in generall, and the religious

hearts of many godly and righteous persons. And therefore that a Booke should now be published against their Irregularities, and discover in many of them execrable impieties, in a time when correction and reformation of their disorders, is seriously intended, and begun to be put in execution: That was, and is, the very thing which awaked the secure malignity which lay dormant in the hearts of many hundreds of them; and being awaked and actuated, it must vent it selfe in rayling and virulent detractions, or rankle and rave within their owne bosomes. For the Lyes therefore which are so freely reported in generall termes, without particular Instances, and Specification

Let the Authors thereof re-ſume them againe, ſwallow them down their owne throats, and lodge them in thoſe car-nall hearts, of which our Lord and Saviour ſpeaketh, *Matth.* 15. 19. *Out of the heart proceed evill Thoughts, Murthers, Falſewitneſſe, Blaſphemies.* It is not the cauſe of *Enoch* that raiſeth theſe clamours, they have an higher ayme, and wiſe men ſee it well enough.

CRIM. II. *Mr.* Powell *the Reverend Miniſter of* Clunne, *under whom* Enoch *lived from his birth, knowes many of your Relations of him to bee falſe, and by you invented ſince his death.*

ANSVV. For *Mr. Eraſmus* Powell,

Powell, I doe freely acknowledge him to be a man of great Wisedome, a very learned and godly Divine: and from his owne mouth I received this Testimony touching my Book, on Friday the sixe and twenty day of September last past, that hee would maintaine and justifie upon his owne knowledge, all the particular Relations of my discourse touching *Enoch*: onely he told me, that I had erred in relating one Circumstance; which, said he also, never any Historian but hath done as much, excepting the Writers of the sacred Bible. The Circumstance of my supposed fayling is this, That whereas I report *Sect.* 16. that *Enoch* being brought on his way from *Sir Robert Howards*,

desired

desired of his Keepers to give him leave as hee passed by his Fathers doore, to turne into the house to see his Father. They report on the contrary, that his Father met him on the way, and that he came not into the old mans house. Answ. His Brother in Law, *John Powell* (I am told his name is) the Husband of *Enoch* his eldest Sister, gave me that particular Relation, and named the very roome of the house, in which *Enoch* spake these words to his Sister, *Peace Foole, hold thy tongue, &c.* And I am confident, that *John Powell* is a man of that ingenious and candid simplicitie, that he will maintaine the words by him so uttered to his very death, against all perfidious and knavish plots

which are framed against the truth of them. For in the confirmation of those words, all the life and truth of that History is really contained. And I will, if need be, take my oath before my Soveraigne Liege Lord, our King and his most Honourable Councell, that *Powell* informed me of those words, and affirmed them to the face of *Enoch*, who did not deny them, when I charged him therewith, and called *Powell* to ratifie them. I asked *Mr. Erasmus Powell*, how *Enoch* stood affected at his receiving the Communion in *Bishops-castle?* Hee answered mee, That hee could not perceive in him any signe of remorse or compunction, either in the house, or at the

tree

tree of his execution. He told mee alſo that the prayer hee made at the foote of the Ladder, was a conned prayer which hee had learned by heart, and not any extemporary rapture from preſent devotion in his ſoule. He alſo gave me thanks for writing that Booke, gave greater teſtimony of it, than I can deſerve, and ſayd the paſſages therein were never able to be anſwered. Theſe things, I know, his wiſedome and integrity will faithfully confirme to any man who ſhall conferre with him thereof. And therefore I admoniſh all bitter detractours of my perſon and Treatiſe, not to mention the Name of ſo worthy a man in ſcurrilous lyes of their owne invention. They talke alſo of

a Commission they intend to sue forth for taking of oaths to confirme that I have wronged *Enoch*: and I require them by this publike Remonstrance of my owne uprightnesse in those Relations, to give mee notice when they intend the execution thereof; that I may personally appeare among them, ratifie my owne Acts, discover their conspiracies, and dissolve their malevolent designes and combinations. If they deny me this cõmon curtesie, all men may reade guilt in their faces, fraud in their practices, malice in their hearts.

CRIM. III. *You have reported, that the Body of* Enoch *was secretly stolne away in the night, from the Gibbet on which he*

hee was hanged, by the practice of Puritans of his owne Sect and Faction; whereas it is knowne, that one or two of his Sisters contrived that device, and hired some base and dissolute fellowes closely to effect the designe. For, a Commission being sent from the Honourable Iudges of Assize, Sir William Iones, and Sir Iohn Trevor, for search and discovery of this presumptuous boldnesse; the Gentlemen Commissioners, who were entrusted therein, found out upon examination and confession by oath, The most sacred obligation that is in Nature or Religion, that his Sisters using the service and helpe of some ignorant fellowes, now in affronting the wisdome and Iustice of our Lawes, wrought that secret feat of conveighing his

corps

corps to some obscure place, for close interment thereof: and the Gentlemen Commissioners take themselves wronged by your report.

ANSVV. A specious Argument, carrying a goodly front of probability, till it be bolted and discussed. In the first place I wish the Gentlemen Commissioners to know, that I intended not by my relation to falsifie, or to weaken the truth of their report; all particulars whereof I knew before I sent up that passage to the Presse. And I know right well they are reputed in our Country for prudent Gentlemen, and well affected to religion; and that they would not willingly staine the credit of their good

estima-

eſtimation, by making untrue reports to perſons of that eminencie of place and power, as the Honourable Judges are. Yet it will not follow hereon, that all Commiſſioners either doe, or can diſcover cleerely the ſecrets intended and aymed at in matters of fact: The concealement whereof may by the impious obſtinacie of irreligious hearts, (ſuch as are deſcribed by the Prophet *Ieremy*, 17. 9. *The heart is deceiptfull above all things, and deſperately wicked, who can know it?*) be digged deepe into the earth, (a) and hid from the underſtanding of the moſt prudent, till our Lord come to judgement, *Math.* 10. 26. for feare of puniſhment, or heavie fine, which are ſenſible tokens of humane

(a) Iſa. 29. 15.

juſtice,

justice, worke more strongly upon the hearts of Carnall men and women, to contumacie in wickednesse (whereof I have knowne terrible examples) than the Declarations of Gods terrible vengeance doth worke upon them to sweare. *Ierem.* 4. 2. *The Lord liveth in Truth, in Righteousnesse, and in Iudgement.* And such persons are more desperately resolute, or may be so, to incurre the danger of that threat. *Hebr.* 10. 31. *It is a fearefull thing to fall into the hands of the Living God:* than they are gratiously courragious by speaking truth against themselves. *Isay* 8. 13. *To sanctifie the Lord of Hosts, and let him be their feare, and let him bee their dread.* These things are

frequent

frequent in the world, though I will charge none therewith, either by expreſſion, relation, or intimation. I believe the Commiſſioners travailed therin prudently and faithfully: yet I neither doe, nor can, nor will believe, that the totall truth was by them diſcovered, by the confeſſion of ſilly women. *Vt in Divinis, ſic in Humanis, fides ſuadenda non cogenda eſt.* As in Divine, ſo in Humane matters, faith is to bee convinced, not conſtrained. And if I had not ſtronger Arguments to maſter my underſtanding, that not ſimple women, but crafty heads contrived that device of conveying his corps away from the Gibbet, and breathed the ſame by inſtruction and counſell into his

Siſters:

Sisters: I should then believe that ignorant women, of rusticke quality, and small understanding, could manage a device so subtile and bold, and suppresse the knowledge thereof with perpetuall secrecie, against the terrible Impression of that sacred force which is contained in an oath. My Reasons therefore by which I was drawne to publish that report, are these:

First, The Father of *Enoch*, accompanied with his Son in Law, the Husband of his eldest Daughter, came to my Lodging on Friday, the day before *Enoch* his condemnation. After I had saluted the old man, and used a few words of comfort unto him, I seriously exhorted him willingly to depart with

with his Son *Enoch*, and to reſigne him to the Sentence of Law and Iuſtice; although the maner of his execution in the conſequents thereof ſhould prove irkſome and a corroſive into him. And this adviſe I gave, partly in regard, I, and many more in our Towne had heard a muttering report diſperſed in ſuch generall termes, that no Author thereof could bee aymed at; That whereſoever the body of *Enoch* ſhould be hanged, there was a plot layd to ſteale him away. And more ſpecially I preſſed that councell upon him, becauſe I had heard, that hee brought gold to our Towne of purpoſe to take off, if he could, the extremity of Iudgement by hanging in Irons. I told him

him withall, that the Iudge under whose hand hee was, is an Honourable Gentleman of that knowyne and unswayed Integrity, that if he would secretly give him his whole estate, he should not prevaile to effectuate his desire. And all these particulars of speech from me, old *Edward ap Evan*, if hee please, may very well call to mind: if not, I have an honest Gentleman of our Towne, who was present with us, and can testifie the same.

Secondly, The next day, to wit, Saturday, after Sentence of death passed on *Enoch*, the old man his Father stirred up by the Indulgence of Naturall affection, and some concurrent perswasions; attempted by some Mediators to prevaile as afore-

aforesaid, that he might onely be executed for the facts, and that the intention of his hanging in Irons might be remitted. The Reverend Iudge, a Prudent and righteous person, taking commiseration of the great calamities now pressing the afflicted old man, granted him most freely this much kindnesse; That he should not hang neere to his doore, (as the first rumour went) and thereby continually refresh his griefe, and opresse his soule: but that hee should hang two Miles at least from the house where his Murthers were committed, on the side of a road way (as I have beene told) neither much frequented by Passengers, nor yet wholly invious, uncouth and obscure. The very

very same day that I heard this report, a common rumour ran through our Towne, and was entertained by persons of good Intelligence and worth, that although *Enochs* Father could not prevaile to reverse the Iudges purpose; yet *Enoch* had many good friends of his owne opinions, who wil take a course with him to take him downe, and cast him in some pit or pond from the eye of the world. This report, God is witnes to my soule, I heard the very day of *Enoch* his condemnation, and I am perswaded, that hee himselfe had some certaine knowledge thereof secretly imparted unto him within a few dayes after his first imprisonment. For it is not possible that hee should have beene

beene ſo hard-hearted, ſecure, and feareleſſe of death, and that infamous conſequent of continuall hanging to the view of Men; unleſſe ſome aſſured promiſe of ſecret ſtealing his body away, had beene made unto him.

Thirdly, After all theſe paſſages, I appeale to the whole County of *Salop*, and to the Comiſſioners themſelves, whether about eight dayes after his body had hanged in the ayre; There fled not a common report over all the Countrey, that he was ſtolne away, and caſt into ſome Lake, Pond, or River, with a great ſtone tyed to his Irons to keepe him from riſing in the water; that ſilence and oblivion might raze out the memory of his barba-

Barbarous facts; which, as long as the view of his body hanging on the Tree, presented him to the eyes of Men, would never cease to renue the infamous memorie and mention thereof. In this rumour, though most false, no mention was made of his Sisters; but that his good friends, the favourers of his opinions, had shewed their Art, thereby to take away the infamy, which by his publike hanging forth to the eyes of Men, would expose them and their faction to be loathed of the world. And this report, being the discovery of the Mysterie of secret iniquity, undoubtedly brake out from want of secresie in some untrusty Brother or Sister of that Sect.

Fourthly,

Fourthly, I could never talke with any understanding Man to this very day, but he made a scoffe and a scorne at the simple credulity of all such as doe believe, that his Sisters were the sole complotters and effecters of that bold attempt in stealing his corps from the place of his execution. All of us, doe willingly yield it, that their agency, perswasions, and purses were imployed therein: But that their wits invented the plot, carried the practice to execution and perfection of their owne heads and hearts; no man, who is possessed of any small measure of understanding and wisedome, did ever yet or doth believe. And perhaps the Commissioners themselves being prudent persons, may

may be of the same opinion, though they could not certainly finde out the Secrecie thereof.

Fiftly, Whereas a reason is given out, wherefore his Sisters set upon this bold and presumptuous attempt: Namely, because his hanging there, would bee an eye-sore unto them: This reason is ridiculous in it selfe, and known to be false from the place where the Gibbet was erected. For I have beene informed for certaine truthes, that no house, or cottage stands within a full Mile of that plot of ground, where the Gibbet was erected; and therefore this is but a vaine Invention to extenuate their presumption. His Sisters, one or more of them, never needed

needed to have seene his dead body to their griefe as is pretended. For let it be granted, that they might have occasion to travell that way, a miles riding about, or turning their faces from that side where hee hanged, might have restrained the new springing of their sorrow, by diverting their eyes from a spectacle so unpleasing. But any simple and poore pretence may serve as a forcible argument to tractable mindes, to lend a faire construction to so enormous a fact. It was their duties, with patience and peaceable submission to the equity of a politicke and prudent law, to have suffred his body to hang before the doores of their houses, rather then under pretence of naturall affection, to adventure upon an act of secret rebel-

lion, against the rule of Gods word, and of conscience in all men. 1 Pet. 2. 13. *Submit your selves to every ordinance of man for the Lords sake:* And also against the equity of those lawes of which the Apostle speaketh, 1 Tim. 1. 8, 9. *Wee know that the Law is good, if it be used lawfully. For the law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly, and for Sinners, for unholy and prophane, for murtherers of Fathers, and murtherers of Mothers, for Manslayers, &c.* For that terrible manner of exemplary punishment is a greater restraint against desperate outrages, than either the lawes of God or manare, in persons void of the holy feare of the Lord.

CHAP. IV. *You seeme to*

accuse

accuse the Commissioners, as is conjectured, in your Epistle to the Reader, where you say, That the serious apprehension of disloyalty which some eminent persons in our state have made of the contempt of our lawes, &c. *These Eminent persons are interpreted to bee the Commissioners, who had the Examination of the matter in hand, touching the taking away of his executed Body.*

ANSVV. A strange Conjecture, a great Mistake of my upright meaning. For by eminent persons in our state I understand the Honorable Judges of Assize Sir *William Iones*, and Sir *John Trevor*, from whom I saw the Indorsement, and Superscription of a letter directed to certain Commissioners, with a power sent unto them, by examination and oath to enquire

and finde out that bold and insolent fact, which gave an open affront both to the equity, and to the power of our lawes. And the sight of that letter was one principall motive, which excited mee to compose that narration touching his desperate wickednes, the whole matter thereof being fresh in my memorie. For if such actions favouring of rebellion, should either by negligence, or favour and connivence, bee suffered to slip away without discovery and punishment, *Actum est de hac Republicâ*, the tranquility of our publike weale will soone be subverted. And therfore as the Reverend Judge, by sending forth a power or commission for enquirie into the persons and quality of such malefactours, shewed themselves Iust, Honorable, and

prudent

prudent; so all upright-hearted gentlemen, who desire the welfare of our Church and state, ought to shew themselves affected with just indignation against such insolent acts of presumptuous boldnesse, as shall goe about to vilifie or nullifie the strength of our Lawes. For let the equity and the power of our Lawes bee exposed to contempt under pretence of ignorance in offending parties; then where is that politicall truth to be found, *Robur & Decus Reipublicæ Legum potestas*: The strength and glory of the Common-weale is the power of the Lawes. And every good man in all this Land should preferre the safety and the honor of the common good, before any private relations to persons of our blood, though never so neere

and deare unto us; for since the voice of Nature in a wise Heathen statesman hath taught and told us, that *Lex nihil aliud est nisi recta, & à Numine Dei tracta ratio, imperans honesta, & prohibens contraria:* Law is nothing else but right reason inspired from God into Man, commanding things honest, and forbidding things dishonest. Then surely every Christian man ought to teach himself to obey those lawes in his owne person, and support them against all opposition; the benefit and blessing whereof redounds equally to the common utility of all mankinde. Whereas then some men of soft and tender hearts as they wold be thought, have in this particular fact qualifyed and allayed the greatnes of the offence, by saying, Alas they

Cicero.

they were silly women, and were his sisters: These mincings and extenuations of such notorious and scandalous enormities can never proceed, either from the gravity of judicious understandings, or from the sober temperature of well governed affections. For the old rule was, and yet is, and will be while this world endures, *Fiat justitia ruant cæli*; Let justice be done by men, and let the Heavens fall upon us, we shall not perish under the wrath of God. And he that is not a friend of Justice, is neither a faithfull sonne in his obedience to the Church, nor a loyall subject in his love and service to the Cómon-wealth.

CRIM. V. *Your relation of the man of* Tewxbury *is mixt of many truthes, and some lies therwith. For he was never Church-*

warden, nor had any deformed children, as your book reporteth.

Ans. Every lye contains three things within it, all which do essentially concur to the wicked composition of it. First, that the thing reported, is in it selfe untrue. Secondly, that untruth is knowne so to be to the reporter of it. Thirdly, the intention of a Lyar, is to deceive all those to whom he reports that untruth, which hee himselfe knowes to be so. All these appeare, in the first lye that ever was framed in the world, by Sathan the originall Author therof. For, first, he knew that no Creature could possibly attain to equality with the Creator, the sense whereof his owne fall from heaven, had imprinted within him, to his perpetuall horrour. Secondly,

Satan

Satan knew that if *Adam* and *Eve*, did taste of the forbidden fruit, they should not therby be deified as hee pretended, but supplanted and undone. Thirdly, Satan knowing these things by wofull experience, deceived *Adam* and his wife by reporting a knowne falshood for truth, and thereby effected their fall and ruine. And for this cause our Lord and Saviour Jesus Christ reports of Satan, *Ioh. 8. 44. That hee was a murtherer from the beginning, and abode not in truth, because there is no truth in him, when he speakes a lye he speakes of his owne, for he is a Lyar, and the father of it.* Now all these particulars must concurre in my person, before I can justly bee charged with a lye in that Narrati[illegible]. Tarst, I must know for certaine, against a report

made in my hearing, that *Hix* the murtherer of him selfe, had never beene Church-warden. Secondly, against my own certaine knowledge, I must relate, and discourse this thing for a truth. Thirdly, against my knowledge and conscience, I must plot in my selfe, by that Narration, to deceive the world with a perswasion of the truth thereof.

Now for these particulars, I appeale to every understanding man in this Land, what reason I had to suspect the relation of a stranger, professing himselfe to be an Inhabitant in *Tewxbury*, in any part of his report, when so many knowne truthes were contained therein? The rumour of those particulars for the substance of them, ran almost all *England* over, before I com-

committed them to writing, and made them common. Do these Pragmaticall and Puritanicall fellowes think that I had so little care of my conscience, or my credit, as to report knowne untruthes; the falsity whereof would be with bitternesse of reproach, cast into my face? or doe they imagine I know not, before I published that relation, the temper of their contradicting spirits, which proudly oppose Prince, Church, & Lawes, and therefore little hope they would spare me? Or doe they suppose that I conceived in my selfe, that the application of that matter, wth such variety of circumstances, could give any grace, or ornament, or adde any lustre to my expression thereof, by discoursing of deformed children and dead twins? Sure-

ly, if any of these cogitatiõs concerning me, do take place in any of their hearts; I shall receive in my self no reall detriment therby, being conscious to my selfe of the integrity of my own hart therin: but I shalbe further confirmed in my opinion of that generatiõ; that as they are not the wisest, so not the justest persons in this church & kingdom, for al the faire appearance of outward holines they beare forth to the world. But that towne of *Tewxbury* is the happiest place that I know upon the whole globe of the earth, that having but one man accused of wickednes, & he a very wicked one in deed: they cãnot indure to have him discovered, but they must vindicat & cleare him with exquisit subtilties. A time there was, when the Lord said of *Ieruſalem*, Ier. 15. 1.

that

that if but one man that executeth judgment, & seeketh Truth could be found therein, hee would spare that city. And yet *Ierusalē* was at that time the Metropolis of the visible Church of God. Great is then the disparity betweene these places; in that City which is tearmed *Ps.* 48. 1, 2. *The City of God, the mountaine of his holinesse, beautifull for Situation, the joy of the whole earth*; not one good man is to be found: In a Towne far inferiour in honor, but one man is charged, & that deservedly, with hypocrisy and impiety; and some of them thinke it an high offence done against the purity of the place, and frame Apologies to discredit the report. To bring this matter therefore to a Triall by joyning issue with them: I doe here give notice, that I have lately

lately conferred with five severall persons Inhabitants in their Towne, and from them I have received these particulars. First, that *Hix* who drowned himself in the well, was never Church-warden, but onely a worke-man to the Church-wardens in his trade of a Plasterer, or Slatter. That he tooke downe a Crosse then standing in the Church-yard, at the appointment of the then Church-wardens, under pretence to build a Sun-dial upon the body of the Crosse for common use; but as their owne Inhabants report, of purpose to deface that ancient Monument. Secondly, that *Hix* begged of the Church-wardens the Principall stone of the said Crosse whereon the Image of our Lord crucified, commonly called a Crucifix, was ingraven,

the ſtone he firſt defaced of the imagery thereon, and hewed two hollow gutters in it with a partition in the middeſt; out of which young ſwine might eate that waſh which into thoſe gutters was powred for them. This, divers perſons, who have ſeene the ſtone, have reported unto me; and that his ſwine, or pigs, upon the firſt meat they did eate therein, as the common report goeth to this day, ranne mad and dyed. Thirdly, that for this contempt of a thing, once ſacred in the intention of the founders thereof, the ſaid *Hix* was bound to his good behaviour by the Magiſtrates of the ſaid Towne, and ſo continued as they ſay a good while. Fourthly, that the Sun-dial built upon the Pillar of the ſaid Croſſe, was taken downe

againe

againe by the command of the Lord Bishop of the Diocesse, because the common report of the fact of the Church-wardens and *Hix*, became odious and infamous over all the countrey thereabout. Fifthly, that the said *Hix* his children, one, two, or three of them (for the reports of severall parties dos vary) are lame, blind, and deformed to this day. Sixthly, that in time of his mentall distemper, not corporall sickneſſe, hee grew so deepely perplexed in his soule, that his wife and many of his neighbours, vehemently suspected that he was desperately resolved to destroy his owne life, and that his wife carefully watched him for prevention thereof. In confirmation whereof, divers pregnant passages are

produced by his neighbours, to wit these; That *Hix* said to his wife the day, or rather halfe a day before his death, *I shall not live beyond this day, I pray thee be good to my children:* That a Shooe-maker brought on the day before his death, a payre of shooes to him for his own wearing, and hee caused the man to take them backe againe, by saying, *I shall not live to weare them.* Some say that a Phisitian of *Glocester* upon the inspection of his Vrine, but not visiting or conferring with him, declared before hand, that by such a day, he would grow raging mad; into which distemper hee never fell. Others report, that the same Phisitian sent a Letter importing a prediction of his murthering of himselfe: Neither of which conceits I suppose ever entred

entred into the learned Gentlemans head and heart. Againe, they report, that in the middst of the night on Saturday, hee appointed his maid, or keeper, to make him some Mutton broath, and told her hee had a strong appetite thereto: As the maid was intentive in that busnesse, hee walking in his chamber full of anxious troubles in himselfe, caught up his cloake, and cast it about him, and ran with a kind of vehemencie out at the doore; and passing thorow his owne entrie into the street, let fall his cloake from his shoulders. His wife hearing the clapping of the doore, starts up suddenly from the bed on which shee lay slumbring, and made out after him: but her foot in the darke being caught in the cloake, either cast her

downe,

downe, or intangled her, and thereby her intention of speed was impeached and retarded; and he thereby more at liberty for the execution of his bloody designe. They say moreover, as hee passed with a vehement running through the entry of his Neighbour, in whose court the Well was: The Master of the house hearing that maine speed made through his backeside, and somewhat also to bee cast into the Draw well, which made a great noise; he sayd to his wife, as hee lay in his bed, some fellow of this towne hath stolne somwhat, and being pursued, hee hath cast it into the Well. Against they affirme, that it was not possible he should accidentally stumble, and so fall into the Well, because a great roll lay over crosse the curbe

of

of the Well, and filled up the one halfe at least of the mouth or compasse thereof: and therfore they conclude, that hee thrust downe his feet and legs forward, and so fell downe plumb-like by perpendicular motion and fall. On Sunday morning his Hat being found at the side of the Well, a prentice servant of his looked over the curbe downe into the Well, and saw, as he thought, his Masters head, in upright posture of body standing above the water. Hereupon the Neighbours being gathered together, they let downe into the Well an Instrument called a Dragge, which is a strong Rope with three or foure Iron hookes at the end of it: and by the helpe thereof, the hookes fastening into his breeches, they either by stregth

of

of arme, or the use of the rowle drew up his drowned body, bruised in the fall. Seventhly, the Crowner, who impannelled the Jury, was one Master *Vaughan* deputed by one Master *Hill* their Towne-clarke in substitution for that time, to execute his office of Crownor-ship. The Jury became divided into severall opinions touching the manner of his death. This opposition of opinions gained time for the Interment of his corpes in Christian Burriall; so that the legall extremity in cases of prepensed Murther was not executed upon the drowned body. After funerall rites performed with a solemne Sermon, full of high straines for piety and high-vertues attributed to the dead man: the Jurie, as some say, gave up their verdict, reporting

wilfull

wilfull Murther of himselfe. The Reverend Father in God the Lord Bishop of the Diocesse hearing thereof, sent a strict command for the digging up of his body againe; and enjoyned them to bury it in some high way with a stake driven thorow the belly thereof, as the Law commandeth. The body having continued eight dayes, and being tainted with loathsome putrefactiō discouraged all men from touching the same, lest the noysome savour thereof might prove dangerous by infecti-
Hereupon the state of the town sent sixe persons of credit and worth to make *Affidavit* or legall testimonie of apparent danger which might ensue upon the moving of the corpes, by indangering the health of sound persons imployed therein. And

by

by meanes of this report made to the Lord Bishop, the unworthy body retaines still the first honour of pious buriall bestowed on it. Vpon the returne of Master *Hill* from *London*, hee is reported by his neighbours of very good credit and worth, to say unto *Hix* his Widow, *I must cause your Husband to be taken up and layd in the High way, with a stake driven through him.* The Woman replyed, *My Husband is an Angel in Heaven, and for that clad of earth, doe what you will with it.* These are the particulars, which have beene related unto mee from persons of the same Towne of very good reputation among them, and of the best ranke. And for the truth of all, or any of these, though I am perswaded they are all substantially just, and not

lyable

lyable to any materiall exception or reproofe: yet if any man shall thinke that by this Narration I stand ingaged to ratifie them, hee is very light in the head, and not worthy the name of a wise man. For never was any History written in the world (the Sacred and Blessed Bible excepted) in which some small circumstances have not beene obnoxious to some light exceptions, although the Writer of them was most prudent, just, and faithfully diligent in the Investigation thereof. And now in a few words to inform the ignorance, & check the boldnesse of some of my own neighbours, who still insist on the judgement of the Physician, who foretold his frenzie and rage wherewith they imagine him to bee affected: I must answer

wer them, that *Paroxiſmes* in
gues or Fevers, though they
y yield a probable cõjecture
ſome degree of diſtemper,
awne from the rules of Art,
d grounded on obſervation
d experience; yet they never
ve ſuch infallible certainty, as
y yield a juſt προγνωσιν of
e manner, and meaſure, and
nſequents of violent fury in
y man; all which are igno-
ntly pretended by prediction
be made knowne in this man.
t theſe pratings are the ef-
cts of peremptory pride in
ctious fellowes; who be-
g ſwayed by Ignorance,
d Selfe-will, become in-
lent in contradiction againſt
owne and apparent Truth.
nd my concluſion concer-
ng *Tewxbury*, is this, That I
ve done no wrong, either re-

all or imaginarie, to the Dead
or to the Living among them
and therefore, if I were not ve
ry wel acquainted with the ſi
ring Nature, and reſtleſſe
quietneſſe of factious heads a
hearts, I ſhould juſtly adm
what fury or folly ſo tranſp
ted them with impatience
wards me. For if I ſhould
port that one *I. L.* a Maſon
our Towne of *Shrewsbury*, wh
was bred up in *Tewxbury*, a
from thence came to live he
and whoſe wife is ſiſter to th
late *Hix* of their town, did ca
his Childs Body to be bury
in the Church-yard of Sa
Maries Pariſh in *Shrewsbu*
not onely without due Pray
and rites appointed therein,
in contempt of the ſame Pra
ers: and that he was after wa
diſtreſſed and wounded in
ſcien

cience for what he had done; nd that the Minister of his Pa- sh did usually for a monethe pace, or more, publikely be- re his Sermons on Sunday, nd Thursday, pray for a man flicted in conscience, and sup- ressed his name? Shall I by his relation offend our Towne f *Shrewsbury*, be charged with lye, or with malice, & threat- ed with a Sute in the High ommission Court? or shall his enyall hereof, if hee shall be- ome impudent therein, over- eigh the credite of so many ersons as know the truth of his report? Or if I shall de- lare, that one *M. G.* borne in *affordshire*, either in *Wolver- ampton*, or not far from thence, hen she was growne up fit for rvice, was sent up to London: here after shee had continued

certaine yeares, and received a
Taynt in Non-conformity, she
returned to her native Country
and Parents againe; and provin
very offensive to her Father
Mother, and very troublesom
to them by her frequent prating
against the Booke of Common
Prayer: They, or the one of th
yet living, with all speed qu
themselves of her, by placin
her in service with a Lady,
Gentlewoman of the Country
Where, after she had continue
a short time, upon some quar
rell betweene one of her fe
low-servants and her selfe,
was reported to mee by a lea
ned Gentleman, shee grew e
tremely discontented; and
her impatience and agony the
in, attired her selfe privately
her best apparell, wrapt up th
money, which shee had in h
keeping, in a cloth, and put it
h

er bosome; and, as if it had
eene her Bridall day, instantly
ipt into a private roome, and
ng'd her selfe. Shall now ei-
her the Towne of *Hampton*, or
e County of *Stafford* quar-
ll against me, for relating that
hich is not fit to be cõceiled,
d which I received from the
formation of a man of under-
nding and integrity, no way
bee suspected in his report
ereof? Or if I shall commit
writing, and publish to the
orld, that a melancholly Gen-
eman, strõgly affected to *Non-*
nformity, living either in the
County of *Warwicke*, *Leicester*,
Derby, or some Neighboring
ire, grew extremely troubled
soule, either with himselfe,
r his owne sinnes, or, which
as rather suspected, against the
igning iniquities of the times,

as such men terme it. And after much care had beene taken for his recovery and cure, and nothing would prevaile therin, at last hee resolved upon a retired solitarinesse, rented out his Lands by secret compact and bargaine, and covenanted with his Tenant to divulge a report that hee was fled beyond the seas, to enjoy the liberty of his conscience. But he shut up himselfe in a countrey house, agreed with the Farmer of his Lands to bring him thrice a weeke a certaine portion & quantity of meat and drink for himselfe and two or three children with him, and to put the same in at a window, prepared for that purpose. Having continued there a certaine time, what through want of fire and water, the convenient, or rather necessary elements

of

humane life; and want alſo cleane Linnen, and conveni-t places for evacuation and ſements of Nature (no doore the houſe being at any time ened) they all became ſo na-y and loathſome, that it is arſe credible to bee related. heir countenances were be-ome ſavage and fierce, the ire of their heads, and nailes their fingers, ſo excremen-lly vaſt, profuſe, and defor-ed, as if ſo many *Nebuchadne-zars* had been ſent (*Dan.*4.33.) rom *Babylon* amongſt us. Shall ow any of theſe parts of the ingdome, when I offend none of them, by this relation, which ame to me by credible report, and wherof I am moſt innocent from faigning and enlarging a-ny part, take occaſion to accuſe me of wrong or injuſtice done

unto them, for revealing those things which ought to be made known? I know that the friends and abettors of these courses will reply unto mee, that Melancholly madnesse caused all this: To which I will ingly assent, and desire to ascend up to the first and highest cause of this distraction so raging within him: and that will be found to be the conceited vanity and niecety of his irregular opinions against our Church, no way justly offending him in doctrine of discipline. The Philosopher defines man to be *Animal Politicum & Sociale*, a politick creature fit for converſment. And therefore whatsoever opinions shall extinguish, or dampe the naturall principles of our soules, and make us degenerate from our owne kind, into more then

brutish

bruitiſh averſneſſe from fami-
liar ſociety; doe mainly oppoſe
the Lawes of God and nature,
and are not to be endured. And
certainly ſo many publike and
infamous examples, of Gods
divine wrath againſt this kinde
of men, in ſo many places of
this kingdome diſperſed: doe
call upon us all, to let goe, ſhake
off, & reject with a holy ſcorne,
our vaine fantaſies, and ſelfe-il-
lusions, and ſweetly to depoſe
our ſelves to peace and unity.
And my hearty and zealous de-
ſire is, to all people of our king-
dome, whoſe ignorant hearts,
and ſelfe-pleaſing deſires, have
depraved their ſoules with tur-
bulent opinions, againſt the gra-
cious peace of a holy Church,
and politike kingdome, religi-
ouſly prudent in all parts of re-
giment; that once at length they

would reflect into their owne soules, survey the wantonnesse of their private conceits, and grow to that wise Conclusion; *That men ordained of God for government, and called thereunto, are endowed with correspondent gifts, fitted to the exigence of so important a charge,* 1 Sam. 10.9. *Iudg.* 6.34. And that all opinions disturbing the peace of a setled government, are but the knowne symptomes of desperat maladies raigning in distempered minds, and hasten on mainely to the ruine of the state of a well composed politicall body.

CRIM. VI. *You have most maliciously and unjustly by fraud and wickednes, against your owne knowledge and conscience, suppressed and concealed from the world,*

world, a moſt materiall paſſage touching Enoch ap Evan: which, had it beene declared in your Hiſtory, would have given the world ſatisfaction, that not in relation to any Church-ceremonies, but in ſome violent diſtemper of Love-paſſion, he became inraged againſt his Brother, and in the fury thereof, hee murthered him, as is related. For the day before theſe murthers by him committed, hee had met with a maid at Knighton Fayre, or Market, whom he intended ſhortly after to have made his wife. And Enoch and the maid mutually promiſed each unto other, to meet that night at an Inne upon the way, a Mile from his fathers houſe, thereby to ripen their intentions of Marriage by ſome particular Concluſions of agreement which were to bee made between them. Enoch performed

his

his promise, and came to the house between two and three of the clock in the morning, expecting to have met the young woman according to their agreement. But when he was come, & found not his wench answerable to his expectation, he grew so discontented in himself, that in the inward rage thereof, he murthered Iohn *his Brother.*

Answ. This is that goodly, pregnant, and grave circumstance, which being by me related, had cleared the matter and cause of his furious outrage. And being by mee politickly concealed, layes to my charge fraud and wickednesse against my knowledge and conscience, though I give God thankes my soule is guiltlesse thereof. For the clearing therefore of my innocence herein against the Malevolent

levolent raylings of Schismaticall spirits, *Noverint Universi*, let all men know, that I most freely and faithfully sent up to *London* to the presse, this relation so much desired; plainely declaring that at least full nine houres after this discontent of Love-passion invaded and surprized him, hee committed the first act of murther on the body of his Brother. I concealed no smal circumstance which might have given light to any doubtfull matters in that Narration, but clearely and exactly related what I had received therin frō the mouth of *Enoch* himselfe. And if any man shall wonder, how, or why that passage came to be omitted, and not printed in the first coming forth of the booke. My answer is this, That divers prudent and judicious

persons;

persons, who had the oversight and perusing of that small Treatise, did all concurre in judgement together, that the imparting of that relation would seeme to weaken the strength of the whole Narration; and leave in the mind of a heedfull Reader, some thought and suspition, that the rage of his love-passiō had transported his mind from a setled temper both of prudent consideration of what he intended, and from the present sense of naturall affection to his loving Brother. This judgement of theirs, I must needs approve, as being a true conclusion naturally emergent from the maner of my expression of that particular piece. For, from a defect in my selfe, because I was not willing in that place to interupt the *Series* & course of the Historie,

Historie, before the due place by my selfe, assigned for refutation of objections. The relation of that matter, wch might seeme to imply a repugnance and contrariety to the maine scope of all my aymes through the body of the discourse; was thought fit both by sound judgement, and heedfull circumspection, to be suppressed. But now in the eleventh Section of this book thou shalt find the whole matter that was there expunged, and shalt thereby fully understand, that my upright and religious purpose, to speake aswell for *Enoch* is against him, was sincere and consonant with the rules of conscience and historicall fidelity; and not politick and dishoneſt, as those men falsly & wickedly imagine, who come short of my selfe by many degrees in love-

love and Christian commiseration to *Enochs* person; but only lend unsanctified helpe (though too late) to support and bolster a dishonest and most factious cause. The Printer hath at this time my originall coppy drawn for the Presse, and can give satisfaction to any man, desirous to informe himselfe of the truth herein. And when I understood from the peruser of my tract, of the expunction of that relation, I wrote backe againe unto him, and certified him, that in regard both my conscience and my credit stood especially ingaged in that piece, I should have the dirt of obloquie cast into my face, and sustaine much infamy by the suppression thereof. So that on my part, there was truly intended all honesty and integrity in that particular matter,

on

of such pretended importance. But the Gentleman and his friends not fully understanding at first how deeply I stood interessed therein, thought fit in their wisedomes to leave it out, lest it should question the truth of that very cause, which *Enoch* had discovered to me of his instigation thereunto. And the impression of the book was gone so far on before I had notice thereof, as made it past recalling, unlesse I would put my selfe to a greater charge to reprint that sheet, then I thought fit in a matter of no more serious exigence. And thus both the Writer and the Perusers are clearly assoiled and vindicated, from any sinister intention in that matter, which hath occasioned such great exclamations and outcryes against mee: on

my

my part, there was used all uprightnesse and fidelity; on their parts, all prudence, & circumspection. And now for the clearing of this doubt, and that the truth of my former relations may remaine sound & untainted; let all those persons, who wring and presse that passage of *Enoch* and his wench, till they draw not truth, but blood out of it, understand from mee: that upon the first notice I received of that matter, I seriously dealt with him to give mee true information, whether his distemper arising of that vexation which hee received from the maids breach of promise, did any way instigate and inflame him to the murther of his Brother? He answered me in a very calme and serious manner, that there could not possibly bee

greater

greater love betweene any brethren in the world, then was in the hearts of his Brother and himselfe mutually from one to the other: and that he had purposed and contrived the death of *Iohn* certaine daies before he executed his desperate rage: only for this cause that hee still crossed him in his opinions in religion, and would not apply himselfe to his direction touching the gesture of Sitting in the Communion. And for mee to deliver my owne opinion herein, I am confidently perswaded and convinced, that if that discontent touching this maids defailance had never befalne him, hee had undoubtedly persisted in his bloudy intention formerly conceived, and now boyling in his heart. For Satan the suggester thereof, suffers not such

pur-

purposes, when once they have attained maturity of resolution to shrinke and decay for want of new promptings, injections & provocations therunto. But it may be, he had not at that time on that day precisely, put his hellish purpose into execution. For I was so punctually diligent in the examination of him in this particular, that I omitted no small circumstance that might give light of truth to my understanding therin. For when I asked him, whether on Sunday, or Munday, or any other day of that weeke, hee had appointed Friday for that execrable wickednesse: he answered me, that he did not determine in himself any definite time for the doing therof: but he felt in himself on that day, a few houres before the deadly blow, the purposes

of

of his heart, to grow ſtronger within him, then on any other former day of the ſame weeke: and in the ſtrength of that diabolicall inſpiration, he powred forth his conceived fury. And this is the ſhort conference betwixt my ſelfe and him, by my omiſſion wherof throughmeere forgetfulneſſe in the middſt of manyother things charging my thoughts, I have moſt undeſervedly occaſioned ſuch raylings againſt me, in not clearing this point among the objections.

CRIT. VII. *There was no neceſsity of writing this booke, and it had been better ſuppreſſed then publiſhed.*

ANSVV. Not an abſolute Neceſſity, I grant: But if Conveniencie, Neceſſity reſpective, or

or *Secundum quid*, may take place in the heads and hearts of men; then it was necessary that the whole people of this Land should know the truth of those most execrable and diabolicall facts, which the pernicious errors in judgement, and desperate rage of affections, in men of that sect, have lately produced. For notwithstanding the Lord had by publike testimonies of his wrath, in the persons of some of these men, declared his just and holy detestation of their disordered and contumacious courses, in their disobedience against that sacred power, for regiment of his Church, erected and constituted in the person of his Annoynted Vicegrient: yet notwithstanding the visible expressions and impressions of divine wrath from hea-

ven, for discovery and manifestation of the Lords anger against them: Most men affected that way, took liberty to themselves, rather to obscure the knowne truth of these matters, than to correct their owne errours, and peaceably submit themselves to pious Authority. I took my selfe therfore bound in conscience, to impart to the world what I knew in these things, not to exasperate the state, as some men uncharitably censure of mee, for they are wise enough without my advice; but to deliver my owne opinion what I thought of this sect of men, whose separation from our Church in judgement and practice, was so publikely blasted with the testimonies of divine detestation. And for my owne part, I am in judgement

and

and conſcience perſwaded, that all the oppoſers of our government, openly or ſecretly, are no other but *Clanculary Rebells againſt our King, our Church, and our Lawes, deſiring to change Monarchy into Anarchy, or into Presbyterian Hierarchy.* When religious perſons ſhall juſtly ſeparate themſelves from known corruptions in a Church and State, impugning the revealed will of God in his reall worſhip; the Lord is then ſo delighted with them, that *Malachy 3. 16, 17. Hee records their holy feare of his Name in his Booke of remembrance, calls them his Iewells, and ſpares them as a father ſpares his owne ſonne that ſerveth him.* But when men wantonly imagine corruption to raigne in a Church & State, and bitterly inveigh againſt the ſame. ſuppoſed

ppoſed iniquity of the times, ot favouring their private fan-ies, which project ſiniſter ends nto themſelves: then the Lord ur God checkes them, takes hem up ſhort, and upbraides hem with their formality in his oly worſhip. *Iſai.* 58. 2, 3, 4. *ehold yee faſt for ſtrife and de-ate, and to ſmite with the fiſt of ickedneſſe, yee ſhall not faſt as e doe this day to make your voice be heard on high.* The inten-ion of erecting private Faſts, nd Conventicles, is, by the ſe-aration of a few from the com-unity of Gods people, to ap-propriate unto themſelves the eputation of an higher ſtraine f ſanctity and ſincerity, than thers (who are peaceable, and o way turbulent) are indued withall. But ſuch perſons, pleaſing themſelves therein,

could never obtaine the approbation of the Lord, but such Taunts and Menaces from his pure holinesse, detesting their singularity and Hypocrisie, that hee hath described them, *Isai.* 65.5. *Which say, stand by thy selfe, come not neere to me, for I am holier than thou: these are a smoke in my nose, a fire that burneth all the day.* It is the blessed harmony of a Church & State, and the true cõfort of all Christian people, that both in judgement, and also in practice of religion, wee should agree all in one, since we are told, *Ephes.* 4.4,5. *There is one Body, and one Spirit, even as ye are called in one hope of your calling, one Lord, one faith, &c.* And for Sheepe and Goats in one fold, Wheate and Tares in one field, it is not referred to the power of the Mi-

litant

tent and Visible Church, much
esse to private men, to make a
paration of the one from the
ther in the time of this life.
hat Act of supreme and infal-
ble Iudgement, and of divine
ower, is the prerogative Roy-
l of our Lord and Saviour *Ie-*
s Christ, peculiarly reserved
himselfe, to be done by the
inistry of his Angels, in the
y of the glorious brightnesse
his comming to judgement.
nd therefore for secular men
busie themselves in these
atters, is by bold intrusion to
urp the sacred function, which
appropriate to the Deity,
d only communicated to the
umanity of our Blessed and
lorious Saviour. All that pri-
te Christians, in the highest
raines of their true, or imagi-
ry piety, are to doe towards

their Brethren, is *Exhortation*. *Heb.* 3. 13. *Reproofe, Ephes.* 5. 11. *Secret mourning for their Sinnes, Psal.* 119. 136. For pious mourning for knowne abominations, imitating holy *Lot*, is a remarkable vertue, and approoved of God, 2 *Pet.* 2. 8. But peremptory prating against our Betters, and Superiours, is an egregious vice of formall Hypocrisie, and detested of the Lord. *Luk.* 18. 11, 12, 13.

CRIM. VIII. *You might have imployed your selfe much better, by publishing some profitable Treatise of Faith and Piety, than a Book so much distasted, and ill reported of by many.*

ANSVV. Hee that writes a booke, is to be left to his owne liberty to make choise of his sub-

subject, and not to have the matter, Theame, or Argument prescribed unto him. And for bookes of faith and holinesse, this kingdom rather justly complaines of the inundation and abundance of thē, than seriously sighs for the scarsity therof: and some men have observed, that bookes lately written of faith and sanctity for the most part, by favourers of *Non*-conformity, are not the proper inventions or compositions of the publishers of them: but matters drawne from other mens inventions, and varyed onely with some new glosses and varnish to give lustre to their matter, or the manner, thereby to divert the mind of the reader from all suspition, that the materialls were borrowed. But bookes written upon emergēt occasiōs, are free

from this suspition and taxati-
on; and declare the Authors of
them, rather to ayme at the glo-
ry of God, and the good of the
Church, than at their owne pri-
vat gaine or glory. And though
many distaste this Treatise of
mine, let them know, that as
wise as they are in their owne
conceits, they may justly be sus-
pected to want either judgment
in their understandings, in not
perceiving my aime and scope;
or at least charity and peace in
their hearts, by favouring facti-
on against our Church & Laws.
It is as lawfull I hope, for me to
deliver my opinion of them in
generall, as they freely doe of
me in particular; and I wil make
bold to tell them, *That I think
they are neither good Christians,
nor good subjects, that rayle a-
gainst a Treatise meerely referred*

the peace of the Church. They may be friends to private men of their owne opinions, and so receive that commendations, if they please for to interpret it. *Math.* 5. 46. *If ye love them which love you, what reward have ye? do not even the Publicans the same?* corrupted nature teacheth all men to love their friends and familiars: but sanctifying grace teacheth all good men, *Ps.* 122. 6. 9. *To pray for the peace of Ierusalem, and because of the house of the Lord to seeke the good thereof.* I could wish for their sakes, who are mine enemies; for the Churches sake, that I had *fenestratum pectus*, a breast transparent, through which my most infest adversaries might view the worst thoughts that spring in my heart concerning their persons: and

then I dare confidently assure both them and my selfe, their choller would coole within them, and their tart invectives would be converted into more affable behaviour.

CRIM. IX. *Your stoutnesse of courage begins to shrink in you, and your second cogitations check your first, and you could wish that what you have done, were undone.*

ANSW. My courage is not so great in a good cause, as your boldnesse is insolent and boundlesse in a bad. For you that presume to know, censure, and judge of my heart, by your arrogancie therein, assume unto your selfe the omnipotent power of God, and the priviledge of my owne soule and spi-

spirit, of which the Apostle speakes, 1 *Cor.* 2. 11. *What man knoweth the things of a man, save the spirit of a man which is with him?* But that I may checke your presumptuous errours, in dealing with the secrets of my heart: know you, even the whole *Con-fraternity of Non-conformity*, that my small courage, is so farre from remitting or shrinking within mee, that I doe here openly declare, that the want of spirituall fortitude both in the Clergy and Laiety in not standing so stiffly as they should have done for the holy unity of our Church in Discipline and Ceremony; hath beene one maine cause, or at least an occasion, of the large spreading and dangerous infection of those Schismaticall novelties, so infest unto our peace,

and peremptorily proud against the sacred Authority given by God, and transmitted from our Soveraigne to his Substitutes and Deputies. For had wee all joyned heads, hearts, hands in suppressing the ranke groweth, and spreading of those noysome weedes of saucie disturbance of our gracious peace and unity: Then had our Church and kingdome flourished with that resplendent beauty which becomes the visible house of God; which now lyes, though not languishing, yet dangerously sicke and groaning under an uncomfortable maladie of division and contention. For my selfe, that small courage that I have publikly expressed, increases daily in my soule: and I know no cause wherefore it should slake, as long as my conscience

science checkes me not for offending God my Father, the Church my Mother, or my Soveraigne Lord therein. For being conscious to my selfe of the upright aimes I proposed to my selfe in seeking the glory of God, the Honor of our Prince, and the Tranquility of our Church; I know no cause why my courage should slake within mee, depresse my spirit, or blame and reprove me for what I have done. But your selfe-deluding generation, doe frame fantasies to your selves the *Chimæra's* of unsetled braines, and vent them to the world for current truths of things really existent in Nature.

CRIM. X. *You are a most malitious man in writing so bitterly against religious persons;*

who,

who, if they cannot apply to the obedience of our Lawes, yet live in good peace and charity with all the world, and therefore should be tollerated.

ANSWV. Touching Malice in my disposition, I reply unto you, that I am not taken for a malicious person by the greatest adversaries I have in the world, who know the course of my life, & the disposition of my nature. All that ever they did, or are able to lay to my charge, is sharpnesse of my spirit, which somtimes they interpret & term to be choller: but I know, and they cannot but know, it is the zeale of my heart for the peace of our Church, against insolent contempt of wholesome and prudent lawes. And for those persons so religious, peaceable,

and

and charitable, as is pretended; I will answer in few words, that hee is neither truely religious, peaceable, nor charitable, who preferres the private conceipts of his owne shallow braine before the grave and wise constitution of a Church and State, so gloriously holding forth the Truth and Purity of Religion, with the ornament of a prudent and honourable politie. And therfore the tolleration of such men as shall question the equity of a governement so just in it self, and so approved by God with a long and happy descent and traine of visible glory, from the prime Infancie of the Christian Church, to the present times wherein wee live: is the ready way by cockering a few in their conceited tendernesse, irreparably to ruine and overthrow

throw the whole Church. For if every man shall be left free and loose to himselfe to frame either a Body of religion, as these men desire, or a forme of regiment correspondent to the fancies which his owne heart shall suggest unto him; there will be in short time, *Quot capita, tot religiones & rempublicas*, So many heads, so many various religions and governments. It is then their duties to bless God, and honour their Prince with peace, loyalty, and hearty subjection to his Lawes, for the comfort, and for the glory of our holy Gospell held foorth among us; and not under an idle pretence of tenderness of conscience, to quarrell against Ceremonies, neither idolatrous, nor superstitious; and which have no reall relation to the

the ſoule and conſcience by any ſacred ordinance of God in the rules of his Word. Saint *Auguſtine* in a wiſe and holy manner hath delivered his judgement in this very point, exactly anſwering the practice of our times: *Moleſtus eſt Medicus furenti phrænetico, & Pater indiſciplinato filio, ille ligando, iſte cædendo, ſed ambo diligendo.* The Phyſician is troubleſome to a raging franticke man, and the Father to a diſordered ſon; the one by binding, the other by beating, but both by loving of them. The correction therfore which our Church, as a gentle Mother, impoſeth on her undiſciplin'd and diſordered ſonnes, is referred 2 *Cor.* 13. 10. to *Edification*, and not to *Deſtruction*. That whereas the fleſh is proud and ſtubborne, and refuſeth

fuseth subjection to superiority and unity: her Contumacie, 1 *Cor.* 5. 5. *May bee destroyed, that the Spirit may bee saved in the day of the Lord Iesus. Iustin Martyr* that holy and great learned man, in λόγῳ παραινετικῷ πρὸς Ἕλληνας, his exhortation to the Grecians relates at large that *Ptolomeus* King of *Ægypt*, instituting a Library in *Alexandria*, gathered from all places, all auncient Bookes for the inriching and adorning thereof. And hearing the fame of the sacred and most ancient volumes of the Hebrew Records written by *Moses* and the Prophets, hee sent his Letters and messengers into sundry places, and procured the most expert and skilfull persons in the world, in those dayes to be found, in the Hebrew and Greek

Tongues

Tongues. And having drawne them together into one place, hee commanded to be builded severall roomes, according to the number of the Interpreters imployed in the Translation of Hebrew Scriptures into Greek, that every man apart by himselfe might absolve and finish the task imposed, in composing an exact and perfect Translation thereof, out of the originall Hebrew into the Vernacular language of the Grecians: and hee strictly prohibited all mutuall intercourse by accesse and converſement of one with another, whereby the exquisite Truth of their Interpretation by the generall harmony and consent among them might be clearely knowne. In the event and conclusion of their travels therein; hee sayes further,

that

ἐπεὶ δὲ ἔγνῳ τοὺς ἑβδομήκοντα ἀνδρὸς μὴ μόνον τὴν αὐτὴν διανοίᾳ, ἄλλα ταῖς αὐταῖς λέξεσι χρησαμένους, καὶ μήδε ἀχριμίας λέξεως τῆς πρὸς ἀλλήλους συμφωνίας διημαρτηκότας. When hee understood the 70 men, not onely to have observed the same sense, but to have used the same words, and not so much as in one word their mutuall agreement to have erred one from another: Hereat the King being strucke with admiration, and plainly perceiving a divine hand of providence therein, he reserved these Bookes in his Library, as precious Iewells, judged those Interpreters to be dearely interessed in Gods favour and love, and dismissed them, liberally rewarded with his royall bounty. And these Seates *Iustinus* professeth that hee himselfe hath seene in the

the Towne or Citie *Pharos* not farre from *Alexandria*: καὶ τὰ ἴκνη τῶν οἰκιόσκων ἐν τῇ φάρῳ ἑωρακότους ἔτι σωζόμενα, and the signes or tokens of these little houses we have seene yet remaining in *Pharo*. And here according to this prudent practice of this King, I humbly crave leave, that I may a little solace my Reader and my selfe; after all these litigations and wranglings to deliver my conceit in allusions hereunto; and that is this; I have many times wished that twelve, or ten, of the Principall Abbettors of *Non*-conformity, whose abilities and credits doe sustaine the glory of their pretended-Holy cause, might be selected from all parts of this kingdome where they are resident: and commanded every man a part by himselfe without

any

any conspiring, or conference with any of his fellowes, to draw forth a briefe platforme of Church politie agreeable to his own zealous desires. When the severall coppies, the issue and birth of every mans invention bee finished; let them be published in one bundle or volumne to the world, that the sacred Harmony of minds sweetly inspired with the spirit of truth and wisdome, which they fancie to themselves, might be made manifest; and the goodnesse of their cause thereby might receive infallible Testimonie of divine confirmation. If this were done, which I mention not seriously, but pleasantly, to make our people know them aright; we of this Church of *England*, should thereby to Gods glory and our owne com-

fort

fort, discover the various and repugnant conceits, wherewith every mans fantasie stood vainly affected & infected: And that their opinions, were like *Samsons* Foxes, tyed by the tayles of contradiction and dissention, and carrying firebrands to inflame the good corne-field of the Church of God. This were a ready way to make their light opinions, wanting solidity, truly & deservedly odious with the seduced people of this land: who of a facile inclination to any vanity, are apt to believe that they are good men, and that the spirit of God is of great force within them. But in want of this palpable conviction, which in a setled state, wise men may judge to be incovenient; let me assure these light and credulous persons, upon my knowledge; that

that some of these Ministers stand indifferently affected to Kneeling at the Communion, but abhor the Surplice: others are content to retaine the wearing of that vesture, but detest Kneeling: others imbrace both these ceremonies, but like not the Crosse in Baptisme, as intollerably superstitious against the glory of Christ: others can digest the signe of the Crosse, but reject the Ring in matrimony and the worshipping of a wife. So that of severall formes of outward politie, might be distilled from the limbecke of jarring conceits, and be confectioned together; they would yield a most rare composition, not like to the foure elements in natural bodies of firme cōstitution: But like monstrous births, either deficient, or redoundant

in

in ſome neceſſary parts, and which haſtē on to preſent diſſolution. And this is the true cauſe which makes me oppoſe the vanity of ſuch opinions, which have no foundation in wiſdom, in truth, or in religion; but are onely floating imaginations, ſwimming in the watery brains of conceited men, adoring their owne peculiar fantaſies.

Thine in the Lord,

PETER STVDLEY.

FINIS.